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*WITH AN INTRODUCTION, A BRIEF HOMERIC
GRAMMAR, AND NOTES*

BY

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THIRD EDITION, REVISED.

Oxford

AT THE CLARENDON PRESS

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PREFACE TO THE FIRST EDITION.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the *Odyssey*.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June 17*, 1884.

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INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer, because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης

Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomedes holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem¹.

The attitude of **Thucydides** towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῃ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the *Iliad* and *Odyssey*.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

¹ The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomedes is the ἀριστεύς or chief hero.' So in Thuc. i. 9, ἐν τοῦ σκῆπτρον τῇ παραδόσει means simply 'at the place where the σκῆπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκῆττου ναυσί.

Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority¹.

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τὸ κάλλιστον Χῖος ξείπεν ἀνὴρ,
'οῦη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyses (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

¹ Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. Some additions to our knowledge of the earlier history of the Homeric poems may be derived from the notices that remain of the reciters or 'rhapsodists' (ῥαψωδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of Pindar. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὀμηρίδαι ῥαπτῶν ἐπέων αἰδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-ωδός, 'a singer of stitched things,' i.e. (according to the most probable account of the term) of words 'woven' into metre: ῥάπτω being used as in a passage attributed to Hesiod:—

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεῖος Ὀμηρος
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες αἰδὴν.

But in the popular mind the word ῥαψωδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in Delos. It is referred to in a famous passage of

the Hymn to the Delian Apollo, which was evidently composed for the great πανήγυρις or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men ¹.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lycurgus and Isocrates. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (ῥαψωδεῖσθαι) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i.e.* of the rhapsodists), and in the education of the young' (*Panegy.* c. 42) ². Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

¹ That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἐλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἐντυνον αἰοιδῆν.

² Plato also refers to the recitation of ῥαψῳδαί at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled 'Ομηρίδαι; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist **Cynaethus** and his followers (οἱ περὶ Κύναιθον). From another source (Harpocration *s. v.* 'Ομηρίδαι) we learn that there was a 'kindred' (γένος, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that these Homeridae were not known or remembered as rhapsodists. Had they been so their claim to Homeric descent could hardly have been doubted. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does 'Ομηρίδαι signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the

rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae¹.' It is in this vague sense, then, that Pindar calls rhapsodists 'sons of Homer.' The statement of the scholiast, so far as it is more definite, is a mere inference from the poet's language.

The scholiast adds that Cynaethus first recited Homer at **Syracuse**, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been known at Syracuse at a much earlier time. But if it refers to recitation *at a festival* it is not intrinsically improbable.

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the $\rho\alpha\psi\phi\delta\acute{\iota}\alpha$ of historical times—the essential features of which were that several competing $\rho\alpha\psi\phi\delta\alpha\iota$ declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

¹ Cp. also Plato, *Phaedr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom. And these stories go back to the time of Plato.

Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ἀοιδοί), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψῳδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρις, φόρμιγγς), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different¹. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὥς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74-99 (*Die Unzulänglichkeit der Rhapsodenwörter*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

Poems attributed to Homer. Besides the *Iliad* and *Odyssey*, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the *Iliad*. In another place he quotes 'Homer in the *Epigoni*' (4. 32), but implies a doubt whether that poem was really Homer's. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Æchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocaea, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (*παίγνια*) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or *προοίμια*, if we may judge from the

reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name *Ὅμηρος* did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view¹.

Cyclic poems. Since the *Iliad* covers a very small part of the War of Troy—not including the actual taking of the city,—and the *Odyssey* deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (*Ἰλίου πέρις*). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the *Odyssey*, again, but beginning

¹ Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nastoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of **Eugammon** formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (*ἐπικός κύκλος*), perhaps because it had a place in the round of subjects (*τὰ ἐγκύκλια*) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients¹.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

¹ It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the *Iliad* and *Odyssey* were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (*διασκευασταί*), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following :—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised) life had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the *Original Genius and Writings of Homer*, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists¹.' The difficulty of such a poet arising at so early a date is not at all met by breaking up the *Iliad* and *Odyssey* into lays or ballads; for the *dissecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible in the rude times of the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

¹ *On translating Homer, Last words*, p. 63.

said, outweighed the many other difficulties of his case¹. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenuis et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet².

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

¹ 'Saepius eadem repeto, sed identidem repetendum est illud posse, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

² The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἄλλα-χοῦ μνημονεύμενα ἠθροίζετο. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. In it he calls himself—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, ὃς τὸν Ὀμηρον
ἠθροῖσα, σποράδην τὸ πρὶν αἰδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus**. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus**, son of Pisistratus, first brought the poems of Homer to 'this land' (*viz.* Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other¹.

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

¹ The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the 'Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf's theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the 'starting of the web,' as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a 'Homer' arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann's theory may appear to be no more than a slightly modified form of Wolf's. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original 'Homeric' poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years before the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays'.¹ His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer².

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the *Iliad* and *Odyssey* might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the *Iliad* are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

¹ In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

² *Die homerische Kritik von Wolf bis Grote*, pref.

is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays¹.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (i. 424),—this is a contradiction of which the primitive poet could not be guilty². Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

¹ 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

² 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann¹, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza². Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

Apologetic of Nitzsch. The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

¹ *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

² Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830-37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers are rich in material, and indeed will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the Iliad and Odyssey, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage¹. 'Homer' was no longer, as with Wolf, the author of

¹ 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλή fuisse, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima

a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

Grote's theory of the *Iliad*. Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleis' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i.e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseis to be inflicted upon him.

The poet, however, evidently had no choice : and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomedes, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term *οἱ χωρίζοντες* was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called *τὸ Ξένωνος παράδοξον*) and **Hellanicus**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the *Odyssey* later than the *Iliad* : and this view is supported by the following among other considerations.

1. The subject of the *Iliad* must have received poetical treatment before that of the *Odyssey* : for the *Iliad* deals with the main story of the Trojan war, of which the *Odyssey* is a mere sequel.

2. The narrative of the *Iliad* (whatever may be the proportion of fact which it contains) is historical in character and tone ; while the *Odyssey* is made up to a large extent of mere fairy tales. Originally these two elements were distinct : hence

the combination of them in the *Odyssey* must have been the work of time. The *Ulysses* of the *Iliad*—one of the leaders in a great national war—belongs to a wholly different sphere from the *Ulysses* of a popular tale (*Mährchen*) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the *Iliad*.

3. The *Odyssey* shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the *Iliad*, and is quite alien to its spirit. The quarrel of Ajax and *Ulysses*, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the *Iliad*.

4. The frequent references to 'singers' (*ἀοιδοί*) in the *Odyssey*, and to the Trojan war as the chief subject of song (cp. *Od.* 12. 189–191), compared with the almost total silence of the *Iliad*, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the *Iliad* had exercised a decisive influence.

5. The theology of the *Odyssey* is different from that of the *Iliad*, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. **Olympus**, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (*Od.* 6. 42 ff.). The messages of the gods are sent by **Hermes** (instead of *Iris*). **Aphrodite** has become the wife of **Hephaestus**. A species of immortality is promised to Menelaus (*Od.* 4. 561 ff.),—an anticipation of the later system of hero-worship¹. **Delos** occurs in connexion with the worship of **Apollo** (*Od.* 6. 162), and **Pytho** (i. e. **Delphi**) is the seat of

¹ The alternate immortality of the **Dioscuri** (*Od.* 11. 298 ff.) and the apotheosis of **Heracles** (*Od.* 11. 601 ff.) might be added here: but the passages are probably interpolated.

an oracle (Od. 8. 80). The *Odyssey* is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνη* (for *σύ*), the verbs *χραιοσμέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *έκηβόλος*, *ἔκατος*, are peculiar to the *Iliad*; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός* (*πτωχεύω*), *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the *Odyssey*.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

- (1) The **Stem**, giving the Predicate, i.e. the thing asserted (commanded, wished, &c.).
- (2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. *φα-μέν we say* consists of *φᾶ-*, the stem which denotes *saying*, and *-μεν*, an ending = the Pronoun *we*.

2. In certain Verbs the **quantity** of the Stem varies : thus—

- (a) *φη-* is the Stem of *φη-μί I say*, *φή-ς*, *φη-σί*, *ἔ-φη-ν*, *ἔ-φη-ς*, *ἔ-φη*—the forms of the Sing. Indic. Active.
- (b) *φᾶ-* is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μι*, as *ἵστη-μι*, Plur. *ἵστα-μεν*, &c. : also *εἶ-μι I go*, Plur. *ἴ-μεν*, &c. ; *ἔ-βη-ν I went*, 3 Dual *βά-την*.

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν* ; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versa* ; and accordingly the Person-Endings are divided into **Light** Endings—mainly those of the Sing. Indic. Active—and **Heavy** Endings—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in *-ω* (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel *ε* or *ο* (in the Subj. *η* or *ω*), the rule being that *ο* is found before *μ* and *ν*, and *ε* in other cases : e. g. *λέγο-μεν*, *λέγο-μαι*, *λέγο-νται*, Subj. *λέγω-μαι*, *λέγω-νται*, but *λέγε-τε*, *λέγε-ται*, Subj. *λέγη-τε*, *λέγη-ται*, &c. This variable vowel is

called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic forms, are especially important for the Homeric Verb.

§ 2. Person-Endings.

1 Sing. The Ending **-μι** appears in the Subj. of some Thematic Tenses: *ἐθέλω-μι*, *τύχω-μι*, *ἴδω-μι*, *εἶπω-μι*, *ἀγάγω-μι*.

2 Sing. **-σῖ** occurs in *ἐσ-σῖ thou art*.

The ending **-σθα** is found in the Subj., as *ἐθέλῃ-σθα*, *ἔχῃ-σθα*, *εἴπῃ-σθα*, *πάθῃ-σθα*, &c.; the Impf. *ἦσθα thou wast*, *ἔφη-σθα thou didst say*: the Pf. *οἶσθα*: and a few other forms.

3 Sing. **-σῖ(ν)** appears in the Subj., chiefly where the 1 Sing. takes **-μι**, *ἐθέλῃ-σι*, *τύχῃ-σι*, *εἴπῃ-σι*, *ἀγάγῃ-σι*, *εὕδῃ-σι*, *βάλῃ-σι*, *πάθῃ-σι*; also *ἔῃ-σι (ἐσ-)*, *ἦῃ-σι*, *δώῃ-σι* and *δῶ-σι*.

3 Plur. The Verbs in **-μι** form in the Pres. Indic. *ἰστᾶσι* (for *ἰστα-ντι*, *ἰστα-νσι*), *τιθεῖσι*, *διδούσι*, *ζευγνύσι*; (not, as in Attic, *τιθέ-ασι*, *διδό-ασι*, *ζευγνύ-ασι*).

Non-Thematic Past Tenses often take **-ν** (for **-ντ**), as *ἔ-φᾶ-ν*, *ἔ-τιθε-ν*, *ἔ-βᾶ-ν*, *ἦγερθε-ν*; but the form in **-σᾶν** is also common in Homer. Note that the vowel before this **-ν** is always short: *ἔβῃ-σαν*, but *ἔβα-ν*, &c.

The 3 Plur. Middle ends in **-ᾶται**, **-ᾶτο** after consonants and **ι**, as *τετεύχ-αται*, *δεδαί-αται*, *πυθοί-ατο*: sometimes after **υ**, **η**, as *εἰρύ-αται*, *βεβλή-αται*. After **α**, **ε**, **ο**, we find only **-νται**, **-ντο**.

The Imper. Endings **-τωσαν**, **-σθωσαν** are post-Homeric.

§ 3. The Second Aorist.

A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic; *ἔβην-ν* &c. Note the Imper. *κλῦ-θι bear* (the Indic. *ἔκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτᾶ be slew*, and *οὐτᾶ be wounded*.

Non-Thematic forms of the Middle are common in Homer; e. g. *ἔ-παῖ-το flew*, *ἔ-φθί-το perished*, *ἔ-χῖ-το was shed*, *ἔ-βλη-το was struck*, *ἔ-στρω-το was strewn*, *πλῆ-το drew near*, *ἄλ-το*

leaped, ὤρ-το was roused, δέκ-το received (Inf. δέχθαι), μίκ-το was mixed, πέρθαι to sack, φθά-μενος coming beforehand, κτί-μενος built, ἄρ-μενος fitted, ἔκ-μενος coming, i. e. favourable. In later Greek such forms are almost unknown.

B. *With Thematic Vowel* (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic¹.

§ 4. The Reduplicated Second Aorist.

E. g. πέ-φραδε showed, set forth, κε-χάρο-ντο rejoiced, πε-πιθεῖν to persuade, τε-τύκο-ντο made for themselves, τε-ταγών grasping, ἐξ-ήπαφε deceived, ἦρ-αρε made to fit, ἄλ-αλκε awarded off, ἦκ-αχε vexed, &c. ἔ-ειπο-ν (also εἶπο-ν) said is of this kind, contracted from ἐ-έειπο-ν (ἐ-φε-φεπο-ν, § 54). The only other Attic example is ἦγ-αγο-ν led. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἤρ-ύκ-ακε checked (Pres. ἐρύκω) and ἤνιπ-απε rebuked (ἐνιπῇ rebuke).

§ 5. The Aorists in ᾱ and κα.

The endings -ᾱ, -ᾱς &c., are found in—

1. The four Aorists ἔ-χευα (also ἔ-χεα) poured, ἔ-σσευα burried, ἔ-κηα burned, and ἠλεῦα-το avoided (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἔ-ηκα (also ἦκα) sent forth, ἔ-θηκα placed, ἔ-δωκα gave, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ἔ-θηκα		1 Plur. ἔ-θε-μεν
2 „ ἔ-θηκα-ς	2 Dual ἔ-θε-τον	2 „ ἔ-θε-τε
3 „ ἔ-θηκε(ν)	3 „ ἐ-θέ-την	3 „ ἔ-θε-σαν and ἔ-θηκα-ν.

It will be seen that the forms in -κα, as longer forms of the Stem, are used only with light Person-Endings § 1, 2.

3. The forms ἔειπα (εἶπα) said, ἤνεκα brought. Cp. § 8, A, 3.

¹ So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like οἶδα) with varying Stem (§ 1, 2). Thus—

ἔοικα *I am like*, Dual ἔϊκ-τον, ἔϊκ-την, Part. ἐοικ-ώς, ἔϊκ-υῖα ;

πέποιθα *I trust*, 1 Plur. Πρpf. ἐ-πέπιθ-μεν ;

ἄρρε *fits*, Part. Fem. ἀρᾶρ-υῖα ;

τεθλη-ώς *blooming*, Fem. τεθᾶλ-υῖα ;

πέφευγα *I have escaped*, Part. Mid. πεφυγ-μένος ;

δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἔφθαρ-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μέμονα, or (2) as in τέτληκα. Thus—

μέμονα *I am eager*, Short Stem μεμᾶ- (cp. αὐτό-μᾶ-τος).

1 Sing. μέμονα

2 „ μέμονα-ς

3 „ μέμονε

2 Dual μέμᾶ-τον

3 „ μέμα-τον

(Plpf. *μεμά-την)

1 Plur. μέμα-μεν

2 „ μέμα-τε

3 „ μεμά-ᾱσι

(Plpf. μέμα-σαν).

Imper. 2 Sing. μέμα-θι. 3 Sing. μεμά-τω.

Inf. *μεμά-μεναι, *μεμά-μεν.

Part. μεμα-ώς, Plur. μεμᾶ-ότες, μεμᾶ-ῶτες, Fem. μεμα-υῖα.

So γέγονα (γεγᾶ-) *I am born*, πέπονθα (πεπαῖθ-) *I have suffered*.

τέτληκα *I dare*, Short Stem τετλᾶ-.

1 Sing. τέτληκα

2 „ τέτληκα-ς

3 „ τέτληκε

2 Dual *τέτλα-τον

3 „ *τέτλα-τον

(Plpf. *ἐ-τετλά-την)

1 Plur. τέτλᾶ-μεν

2 „ *τέτλα-τε

3 „ *τετλᾶσι

(Plpf. *ἐ-τέτλα-σαν).

Subj. *τετλήκω ; Opt. τετλα-ίη-ν.

Imper. 2 Sing. τέτλα-θι. 3 Sing. τετλά-τω.

Inf. τετλά-μεναι, τετλά-μεν.

Part. τετλη-ώς, Plur. τετλη-ότες, Fem. τετλη-υῖα.

So ἔστηκα (ἐστᾶ-) *I stand*, βέβηκα (βεβᾶ-) *I stride*, τέθνηκα (τεθνᾶ-) *I am dead*, πέφῡκα (πεφῡ-) *I am born*, δέειδωκα (δειδῖ-) *I fear* ; κέκλυ-θι *listen* stands to the 2 Aor. κλῦ-θι as τέτλα-θι to τλῆ-θι.

3. The 3 Plur. is formed in three ways :—

(1) in -ᾱσι, with long Stem : in λελόγχ-ᾱσι, πεφύκ-ᾱσι.

(2) In -ᾱσι (for -α-ντι), with long Stem, as πεποιθᾱσι, ἐστή-κᾱσι. This formation is comparatively rare in Homer.

(3) In -(σ)ᾱσι (for -σαντι), with the short Stem, as ἴσασι (properly ἴσασσι, for ἴδ-σασσι), μεμά-ᾱσι, βεβά-ᾱσι, πεφύ-ᾱσι, also (with contraction) ἐστᾱσι, τεθνᾱσι.

4. The shorter Stem is used in the Middle, except with the 3 Plur. Ending -ᾶται, ᾶτο, as τετεύχ-ᾶται *are made*, Plpf. ἐ-τετεύχ-ατο.

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses: ἐ-πέπιθ-μεν, ἐ-δείδι-μεν, ἐ-δείδι-σαν; ἐκ-την, ἐκ-γεγά-την, ἔστα-σαν, βέβα-σαν, &c. This form is rarely found in the Singular; ἐπ-ενήνοθε (Il. 2. 219), ἀνήνοθε (Il. 11. 266), δείδιε (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix -εα, as ἐ-τεθήπ-εα, ἡνώγ-εα, ἦδ-εα. In the 2 and 3 Sing. -εας, -εε(ν) are contracted -ης, -ει. But οἶδα gives 3 Sing. Plpf. ἦδη.

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

1. The Presents formed by the Suffixes -νᾶ- and -νῷ- (with Light Endings -νῆ- and -νῷ-) are mostly peculiar to Homer: e. g. δάμ-νῆ-μι *I subdue*, περ-νᾶς *selling*, κίρ-νῆ *mixed*; Mid. μάρ-νᾶ-ται *fight*, σκιδ-νᾶ-ται *is scattered*, πῖλ-νᾶ-ται *comes near*; ἄγνῷ-τον (Dual) *they break*, ὄρ-νῷ-θι *arouse*, ἀπ-ομόργ-νῷ *wiped away*, ῥηγ-νῷσι *they break*, δαί-νῷ *be feasted*, ἐέργ-νῷ *be shut in*; Mid. γά-νῷ-ται *is gladdened*, τά-νῷ-ται *is stretched*, ἄχ-νῷ-μαι *I am vexed*, ἀρ-νῷ-μενος *earning*, τί-νῷ-νται *they punish*, ἔννῷ-το (for ἐσ-νῷ-το) *be put on*, ὠίγ-νῷ-ντο *were opened*, κί-νῷ-ντο *were moved*, &c.

The forms in -αννῷ-μι, -εννῷ-μι, are post-Homeric.

2. Other Non-Thematic forms are: ἦ *be said*, ἔρᾶ-μαι *I love*, δίδῃ *be bound*, βιβᾶς *striding*; with unvarying vowel, ἴλη-θι *be appeased*, ἀή-μεναι *to blow* (Dual ἀή-τον, Mid. ἀή-το, ἀή-μενος), κική-την (Dual) *they caught* (Inf. κική-μεναι, Part. κική-μενος).

Some forms of Verbs in -αω, -εω, -οω belong to this Non-Thematic group: συλή-την *despoiled*, φορή-μεναι (also φορήναι) *to carry*, φιλή-μεναι *to love*, βιώ-ναι *to live*, and a few others.

3. Two Verbs form an Impf. in -ᾶ :—

εἰμί (ἐσ-) *I am*, Impf. ἦα, ἔα, 3 Sing. ἦεν (also ἦν, ἔην, ἦην).

εἶμι (ι-) *I go*, Impf. ἦ-ῖα, 3 Sing. ἦ-ῖεν, ἦεν (also ἦει).

B. Thematic Formation.

1. Presents in -ιω, -αιω, -ειω, -υιω, are much commoner in Homer than in later Greek; thus we have—

In -ιω, τίω *I honour*, ἰδιο-ν *I sweated*, μῆνιε *be angry*, μάστιγε *whip*, κονίο-ντες *raising dust*.

In -αιω, ἀγαίο-μαι *I am amazed*, δαίε *kindled*, δαίε-το *divided*, κέραε *mix*, μαίε-σθαι *to feel one's way*, γαίων *rejoicing*, λιλαιέ-αι *dost desire*.

In -ειω, τελείω *I bring to pass*, ὀκνείω *I shrink*, νεικείη-σι *shall quarrel*, ἀκειό-μενοι *being healed*, μαχειό-μενοι *fighting*, οἰνοβαρείων *drunken*; also (from Roots in ῥ) πνείω *I breathe*, θείω *I run*, πλείω *I sail*, χείω *I pour*, κλείω *I celebrate*.

In -υιω, ὀπυίω *I have to wife*.

When the diphthong comes before a vowel there is a tendency to drop the ι: thus we have τέλο-ν as well as τέλειο-ν: ἀγάα-σθε (for ἀγάε-σθε) from ἀγαίο-μαι; κεράα-σθε from κεραίω. Similarly ι before a vowel is shortened: as τῶ, also τῷ.

2. The name **Assimilation** has been given to a process found in the Verbs in -αω. Instead of contraction, one of the vowels is *assimilated* to the other; and this assimilation follows the rule of contraction, that α prevails over a following ε or η, but is changed by ο or ω; e. g. ὁράω becomes ὁρώ, but ὁράεις becomes ὁράας. In the Inf. the ι is lost: ὁράαν (not ὁράίαν).

The α (which is originally long, as in πεινᾶν *hungering*, διψᾶν *thirsting*, ἀναμαιμείει *rages through*) sometimes becomes ω, as μεναινῶ *I am eager*, μνώ-ντο *they betthought themselves*, ἡβῶο-ντες *vigorous*.

When the first vowel is short, the second is usually lengthened, as ὁρόω-ντες, ὁρόω-τε, ὁράας (not ὁράαις). In one or two cases both vowels are long, as δρώωσι (for δράουσι), ἡβῶωσα.

3. A few traces remain of a group of Verbs in -ωω; ζῶει *be*.

lives, ιδρώο-ντας *sweating*, ὑπνώο-ντας *sleeping*. Verbs in -ωω sometimes lengthen the second vowel, as δηϊώο-ντο, δηϊώω-ντες, δηϊόω-εν (like ὀρύω-ντες, ὀρόω-εν &c.).

§ 9. The First Aorist.

1. When the vowel before the -σᾶ is short, the σ is often doubled; φράσσα-το and φράσα-το *be considered*, ἐκόμισσα and κόμισεν *be brought*, ἐρύσσαι and ἐρύσαι *to draw*, &c.

This σσ arises, in some cases at least, from assimilation of a dental in the Stem; e. g. φράσσα-το is for *φραδ-σα-το.

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. ὤρ-σα *I roused*, ἔλ-σα-ν *they pressed*, κέλ-σαι *to run aground*, ἄρσας *having fitted*, ἔ-κερ-σα *I shore* (Att. ἔκειρα), κύρ-σας *meeting*, φύρ-σω (Subj.) *I will mix*.

On the Aorists formed by -ᾶ alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of ᾶ, as ἴξο-ν *came*, ἐ-βήσε-το *stepped*, ἐ-δύσε-το *sank down*, ἀξέ-μεναι *to bring*, and the Imperatives λέξε-ο *lie down*, ὄρσε-ο *arise*, perhaps οἷσε-τε *bring*.

§ 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπαφ-ίσκω, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, ἔσκει (for ἐσ-σκε) *used to be*, ἔχε-σκε *used to hold*, καλέ-εσκε, ὤθε-σκε, ῥίπτα-σκε, &c. Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, εἶπε-σκε *used to say*, ἐρητύσα-σκε *used to check*, ὥσα-σκε, δασά-σκε-το, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. ἐ-ελ-μένος *cooped in* (for *φε-φελ-μένος*), εἶδον (for ἔ-φιδον), εἶχον (for ἔ-σεχον), ἔηκα *I sent* (for ἔ-γηκα), 1 Plur. εἶμεν (for ἔ-γε-μεν). On *φ* see § 54.

2. Verbs beginning with the Liquids and σ offer varieties of which one or two examples may be noticed.

Reduplication:—*ἔμμορε* has as *his share*, *εἵμαρ-ται* is given as *share* (perhaps for *σέ-σμορε*, *σέ-σμαρ-ται*); *ἔσσυ-ται* is *eager*, Part. *ἔσσυ-μένος*; *ῥερυπώμενα* (instead of *ῥερ-*) *befouled*.

Augment:—*ἔρρεξα* I *did*, as well as *ῥρρεξα* (for *ῥ-ῥρεξα*); *ἐλλίσσετο* *entreated*; *ἔλλαβε* *took*; *ἐννεον* *sawam* (*νέω*, perhaps originally *σνεω*); *ἔσσενα* I *urged on*.

3. The Augment is η in *ἦ-ια* I *went*.

4. Initial ϵ is often lost before another vowel; thus *ἐννυμι* I *put on* (Stem *ῑεσ-*), Pf. Mid. *εἶμαι*, *ἔσ-σαι*, Plpf. *ἔσ-σο*, *ἔσ-το*, Part. *εἰμένος*. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. Loss of the Augment is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses.

§ 12. The Future.

1. Liquid Verbs (i.e. Verbs of which the Stem ends in λ , ρ , μ , ν) form the Future in *-εω*, as *μεν-έω* I *will remain*; so *βάλλ-έω*, *ἀγγελ-έω*, *ἔρ-έω*, *κερ-έω*, *καῦν-έω*, *ὀτρύν-έω*, &c. Contraction occasionally takes place, as *βαλ-ῶ*, *ὀρ-εῖ-ται* *will be roused*, *καμ-εῖ-ται* *will be weary*.

2. Some Stems in ρ form *-ρσω*, as *δια-φθέρ-σει* *will destroy*, *δρ-σονται* (Il. 21. 335), *θερ-σόμενος* (Od. 19. 507).

3. The Stems which take *σσ* in the First Aorist sometimes form the Future in the same way; thus we have *ἔσσομαι* and *ἔσομαι* I *shall be*, *φράσσο-μαι* and *φράσο-μαι* I *shall consider*, *χάσσο-νται* *they will yield*, *δάσο-νται* *they will divide*.

More commonly, especially in dissyllabic stems, the Future is formed without σ . Thus we have:—

1 Aor. *τελέσσαι* *to finish*, Fut. *τελέ-ω*;

ὄλεσα I *destroyed*, Fut. *ὀλέ-ε-σθε*, contr. *ὀλεῖ-ται*;

ἐ-τάνυσσε *stretched*, Fut. *τανύ-ω*;

ᾄμοσα I *savore*, Fut. *ᾄμοῦμαι*;

ἔρυσσα I *drew*, Fut. *ἐρύ-ω*, *ἐρύ-ε-σθαι*;

ἐκόμισσα *I brought*, Fut. κομιῶ (and so δεικίῳ, κτεριούσι, ἀγλαΐεσθαι, from Verbs in -ιζω);

ἐδάμασσα *I subdued*, Fut. δαμόω (for δαμάω, § 8, B, 2), δαμᾶ;

ἀντιάσας *meeting*, Fut. ἀντιόω, Inf. ἀντιάαν;

ἤλασα *I drove*, Fut. ἐλώω, Inf. ἐλάαν;

κρεμάσας *hanging*, Fut. κρεμόω;

ἐπέρασσα *I sold*, Fut. περάαν.

4. A Future in -σεω (-σεομαι) appears in ἐσ-σεί-ται *will be* (Il. 2. 393, 13. 317); and πεσέο-νται *will fall*.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται *will be gladdened* (κεχάρο-ντο), κεκαδη-σό-μεθα *we will give away* (κεκάδο-ντο), πεφιδή-σε-ται *will spare* (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μιγή-σε-σθαι (Il. 10. 365), and δαή-σεται (Od.). The First Future Passive is unknown in Homer.

§ 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem:—

ἴ-μεν *we go*, Subj. ἴ-ο-μεν *let us go*;

φη-σί *he says*, Subj. φή-η;

ἔ-στη-τε *ye stood*, Subj. στή-ε-τε;

ἔ-φθί-το *perished*, Subj. φθί-ε-ται;

ἐ-πελάσσω-α-μεν *we brought near*, Subj. πελάσσω-ο-μεν;

ἐ-πέπιθ-μεν *we trusted*, Subj. πεποίθ-ο-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἴ-στη-μι *I set*.

1 Sing. στή-ω		1 Plur. στή-ο-μεν
2 „ στή-ης	2 Dual στή-ε-τον	2 „ στή-ε-τε
3 „ στή-η	3 „ στή-ε-τον	3 „ στή-ωσι.

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by ‘Metathesis of Quantity’ (§ 51, 4). Contraction occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάη-ν), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour*.

Act.	Mid.	Act.	Mid.
1 Sing. τίσ-ω	τίσ-ο-μαι		
2 „ τίσ-ης	τίσ-ε-αι	2 Dual τίσ-ε-τον	τίσ-η-σθον
3 „ τίσ-η	τίσ-ε-ται	3 „ τίσ-ε-τον	τίσ-η-σθον
1 Plur. τίσ-ο-μεν		Mid. τίσ-ό-μεθα	
2 „ τίσ-ε-τε		τίσ-η-σθε	
3 „ τίσ-ωσι		τίσ-ω-νται.	

When the Stem varies the long form is generally used in the Subj., as φή-η, βή-ομεν, Pf. πεποιθ-ομεν, ἐστήκ-η, πεφύκ-η. But the three Aorists in -κᾶ (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀν-)ή-η, θή-ης, δώ-ομεν, δώ-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ειομεν: as θεί-ω, θεί-ομεν; so κιχεί-ω (Ind. ἐ-κίχην-ν), τραπεύ-ομεν (Ind. ἐ-τράπη-ν). But see Curt. *Verb.* II. 60-63.

εἰμί (Stem ἐσ-) forms ἔω (for ἔσ-ω), 3 Sing. ἔησι and ἔη.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (μίσγ-εαι, Il. 2. 232), contracted -η (Il. 1. 203.)

The forms in -μι, -σθα, -σι(ν) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e. g. φα-ίην-ν *I would say*, 1 Plur. φα-ί-μεν; θε-ίην-ν *I would place*, 2 Plur. ἐπι-θε-ί-τε; τεθνα-ίης-ς *mayest thou die*.

2. The Aorist in -σᾶ forms the Optative in two ways—

(1) In -σειᾶ, only 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. εἰμί forms εἴην-ν (ἐσ-ιην-ν); also ἔοι-ς, ἔοι (Il. 9. 142, 284). εἶ-μι forms ἰε-ίη (Il. 19. 209), and ἴοι (Il. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι.

Of these *-μεναι* is the most usual: *-μεν* is only found after short vowels, as *ἵ-μεν* *to go*, *τεθνά-μεν* *to die*; the accent is the same as in the corresponding forms in *-μεναι*.

The Ending *-εναι* occurs in *ἰ-έναι* *to go*, and, under the form *-ναι* (*i. e.* with loss of *ε* by contraction) in *στῆ-ναι*, *θεῖ-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἀῖ-ναι*, *φορῇ-ναι*, &c.

The Inf. in *-ναι* with a preceding short vowel, as *ιστά-ναι*, *τιθέ-ναι*, and the Perfect Inf. in *-έναι*, are unknown in Homer.

B. Thematic Tenses form the Infinitive in *-έ-μεναι* (*-έ-μεν*) and *-ειν*: *εἰπέ-μεναι*, *εἰπέ-μεν*, *βάλλ-ειν*. The Second Aorist forms *-έ-ειν*, contracted *-εῖν*, as *ἰδέ-ειν*, *βαλέ-ειν* and *βαλεῖν*.

DECLENSION.

§ 16. The Vocative.

Note the *ᾱ* in *νύμφᾱ*, and in some Homeric words only used as Vocatives, *πάππα*, *ἄττα*, *τέττα*, *μαῖα*.

Note also *Αἴαν*, *Κάλχαν*, and *ἄνα* *lord!* (in prayers).

§ 17. The Nominative.

Some Nouns of the first Decl. have *-ᾱ* for *-ης*, viz. *ἰππότης* *horseman*, *ἡπύτα* *loud-calling*, *ἰππηλάτης* *driver of horses*, *αἰχμητής* *spearman*, *νεφεληγερέτης*, *μητίτης*, *εὐρύοπος*, *ἀκάκητης*, *κυανοχαΐτης*, and one Proper Name, *Θυέστης*. Except *Θυέστης*, these words are titular epithets: *ἰππότης* *Πηλεΐδης*, *μητίτης* *Ζεὺς* &c. Probably they are originally Vocatives, though they have come to be used as Nominatives.

§ 18. The Accusative.

1. Nouns in *-ης*, Gen. *-ίδος* (Stem *-ιδ-*), sometimes form the Acc. Sing. in *-ιν* as well as *-ίδα*; as *Κύπρις* and *Κύπριν*, *ἔρις* and *ἔριν*: always *Ἴρις*, *Θέτις*, *θοῦρις*. Note that no oxytones form the Acc. in *-ιν*.

2. Nouns in *-ις* and *-υς* (Stem *-ι-*, *-υ-*) with an Acc. Sing. in *-ιν* often form the Acc. Plur. in *-ῖς*, *-ῦς* (for *-ις*, *-υς*); *πόλις* (as well as *πόλις* and *πόλη*), *οἶς*, *ἀκοίτις*, *οὐς*, *ἰχθύς*, *ὄφρυς*, *νέκυς* (as well as *σύς* &c.); and so *βοῦς* as well as *βόας*.

3. But Nouns in *-us*, Gen. *-eos*, and Nouns in *-eus*, *-hus* have only *-εα-s* and *-ηα-s* in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in *-ι-s*, *-us* (Stems in *-ι*, *-u*) form the Genitive either in *-ι-os*, *-u-os*, or in *-ε-os*, sometimes *-η-os*, as *πόλι-s*, Gen. *πόλι-os* and *πόλη-os*; *πολύ-s*, Gen. *πολέ-os*.

2. Nouns in *-ευ-s* form *-η-os*, sometimes also *-ε-os*, as *βασιλεύ-s*, *βασιλῆ-os*; *Τυδεύ-s*, *Τυδέ-os*; so those in *-ηυ-s*, as *νηῦ-s*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in *-ο-s* (Stems in *-ο*) form the Gen. in *-οιο*, *-ου*; probably also in *-οο*, since we should read *Ἰφίτοο* (Il. 2. 518), *Ἰλίοο* (Il. 15. 66, 21. 104), *ὁμοίοο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *δο* (for *δου*, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in *-ειο*, *-εο*, *-ευ*.

4. Masc. Stems in *-α* form *-ᾶο*, less commonly *-εω*, or (after another vowel) *-ω*, as *Βορέ-ω*, *Ἑρμεί-ω*, *εὔμμελί-ω*.

5. Similarly stems in *-α* form the Gen. Plur. in *-ᾶων*, *-έων*, and (after a vowel) *-ῶν*, as *κλισι-ῶν*, *Σκαιῶν*.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεύ-i*, *βασιλῆ-i*; *νηῦ-s*, *νη-ί*; *γρηῦ-s*, *γρη-ί*; *Τυδεύ-s*, *Τυδέ-ι*. So *πόλι-s* forms *πόλῃ* (for *πόλυ*), *πτόλε-ι*, and *πόλη-ι*.

2. Nouns in *-us*, Gen. *-u-os*, form the Dat. in *-ui*, as *πληθυί*, *νέκυι*. In later Greek this diphthong can only occur before a vowel.

3. Stems in *-ο* sometimes form a 'Locative' in *-οι* (as well as the Dat. in *-ω*), as *οἶκοι* at home; cp. *χαμα-ί*.

4. Of the Dat. Plur. there are two main varieties, viz. in *-σι(ν)* and *-εσσι(ν)*, both often used for the same word, as *βου-σί* and *βό-εσσι*, *ἀνδρά-σι* and *ἄνδρ-εσσι*, *μνηστήρ-σι* and *μνηστήρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in *-εσσι* are proparoxytone.

5. Stems in *-ε-s*, *-ᾶ-s* generally form three varieties: thus we have *ἐπέ-εσσι*, *ἔπεισ-σι*, *ἔπεισι*; *δεπά-εσσι*, *δέπασ-σι*, *δέπασι*—the third being a subordinate variety of the second.

6. Stems in *-o* form *-οισι(ν)*, and Stems in *-α* form *-ησι(ν)*. These become *-οις* and *-ης*, but chiefly before a vowel, where the loss of *ι* may be due to elision: e. g. *σοῖς ἐτάροισι*.

7. The second and third Declensions form the Gen. and Dat. Dual in *-οῖν*, as *ποδ-οῖν*, *ἱππ-οῖν*.

§ 21. Forms in $\phi(ν)$.

The Homeric dialect has also certain Cases formed by suffixing $\phi(ν)$ to the Stem, as *ζυγό-φι*, *βίη-φι*, *ὄρεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The \bar{a} of the First Declension is retained in *θεά* *a goddess*, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly \bar{o} is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Ναυσικάα*: Gen. *Φειᾶς*, *Ῥειᾶς*.

2. Heteroclitite forms are those which are declined from different Stems: e. g.

ἐρίηρο-ς (Second Declension), Plur. *ἐρίηρ-ες*, *ἐρίηρ-ας*;

δίπτυχο-ς, Acc. *δίπτυχ-α*;

ἀλκή, Dat. *ἀλκ-ί* (only in the phrase *ἀλκὶ πεποιθώς*);

ὑσμίνη, Dat. *ὑσμίν-ι*; *ἰωκή*, Acc. *ἰωκ-α*;

Ἄϊδη-ς, Gen. *Ἄϊδα-ο* and *Ἄϊδ-ος*, Dat. *Ἄϊδ-ι*.

So we have forms of *φύλακο-ς* and *φύλαξ*, *μάρτυρο-ς* and *μάρτυς*, *δάκρυο-ν* and *δάκρυ*, *πολλό-ς* and *πολύ-ς*. Note also *Ἄρης*, Gen. *Ἄρη-ος* and *Ἄρε-ος*, Voc. *Ἄρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *νίος son*, we have three Stems—

νίο-: Nom. *νίό-ς*, Voc. *νιέ* (*νιοῦ*, *νίῳ*, are very rare).

νί-: *νί-ος*, *νί-ι*, *νί-α*, Plur. *νί-ες*, *νί-άσι*, *νί-ας*, Dual *νί-ε*.

νίυ-, *νιέ-ος*, *νιέ-ι*, *νιέ-α*, Plur. *νιέ-ες*, *νιέ-ας*.

It is especially common to find Neuter Stems with alternative forms in *-ατ*, as in Attic *γόνυ*, *δόρυ*, *ῥῶμα*, &c. So in Homer, *πρόσωπο-ν*, Plur. *προσώπατ-α*; *δεσμός-ς*, *δέσματ-α*; *πείραρ*, *πείρατ-α*; *ἡμαρ*, *ἡματ-α*, &c. Also *κάρη*, Gen. *καρήατ-ος*, *κάρητ-ος*, *κράατ-ος*, and *κρατ-ός*.

§ 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are :—

1st Person.	2nd Person.	3rd Person.
	<i>Singular.</i>	
Nom. ἐγών, ἐγώ	τὴν, σύ	—
Acc. ἐμέ, encl. με	σέ	ἐέ, ἑ; μιν
Gen. ἐμεῖο, ἐμέο, ἐμεῦ, ἐμέ-θεν : encl. μεν	σείο, σέο, σεῦ	εἶο, εἶο, εὔ
Dat. ἐμοί, encl. μοι	σέ-θεν; τεοῖο	ἔθεν
	σοί, τοι; τεῖν	εοί, οἶ
	<i>Plural.</i>	
Nom. ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc. ἄμμε, ἡμέ-ας	ὑμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen. ἡμέων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
Dat. ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
	<i>Dual.</i>	
Nom. } νῶϊ, νώ	σφῶϊ, σφῶ	Acc. σφῶέ
Acc. }		
Gen. } νῶϊν	σφῶϊν	Dat. σφῶϊν.
Dat. }		

Note the Gen. in -θεν, and the Acc. Plur. ἄμμε, ὑμμε, σφέ, forms which, like the Acc. Sing., are without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅσ-τις (for which Homer has also ὅ-τις, formed like ὅ-πως, &c.) are as follows :—

	<i>Singular.</i>
Nom. τί-ς; Neut. τί	ὅσ-τις, ὅτις; ἥτις; ὅτι, ὅττι
Acc. τιν-ά (encl.); Neut. τί	ὄντινα, ὅτινα; ἥντινα; ὅτι, ὅττι
Gen. τέο, τεῦ	ὅττεο, ὅττεν, ὅτεν
Dat. τέφ, τφ (encl.)	ὀτεφ, ὀτφ

	<i>Plural.</i>
Nom. τίν-ες	οἵτινες; ἄσσα (for ἄ-τι-α)
Acc. τιν-άς (encl.)	οὔστινας, ὅτινας; ἄστινας; ἄσσα
Gen. τέων	ὀτέων
Dat. —	ὀτέοισι.

Homer also uses $\delta\varsigma$ τε, which may be regarded as $\delta\sigma$ -τις with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οί, αί,

4. The second part of the Demonstrative $\delta\delta\epsilon$ is sometimes declined, viz. in the Dat. Plur. τοῖσ-δεσσιν or τοῖσ-δεσιν.

§ 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows:—

-θι, expresses the *place where*: as τό-θι, ὅ-θι, πό-θι, κεί-θι (= Attic ἐκεῖ), αὐτό-θι, ἔκτο-θι, ἔνδο-θι, ἀπόπρο-θι, ἐγγύ-θι, ὑψό-θι, νειό-θι, ἐτέρω-θι, οἰκο-θι, ἡῶ-θι, οὐρανó-θι, κηρό-θι, Ἰλιό-θι, Κορινθó-θι.

-θεν, *place whence*, used with nearly the same Stems as -θι; as ὅ-θεν, πό-θεν, κεί-θεν, ἐτέρω-θεν, ἡῶ-θεν, &c. It is often used after ἐξ and ἀπό, as ἐκ Διό-θεν, ἀπ' οὐρανó-θεν. There is also a Suffix -θε(ν); πρόσ-θε(ν) *in front*, ὀπισ-θε, ὀπί-θεν *behind*, ὑπερ-θε(ν), ἔνερ-θε(ν), πάροι-θε(ν).

-σε, *place whither*, πό-σε, κεί-σε, ἐτέρω-σε, ὁμό-σε, πάντο-σε.

-τος, *place*, ἔν-τος, ἔκ-τος.

-χι, in ἤ-χι *where* (lit. *whicb away*, like Lat. *quā*).

-χα, -χθα, with Numerals; δί-χα *two ways*, τρί-χα, πέντα-χα, and τρι-χθά, τετρα-χθά.

-δε, *place whither*, suffixed to the Acc., as οἰκόν-δε, πόλεμόνδε, ἄλαδε, &c.

-dis, *direction or manner*; χαμά-dis *to the ground*, ἄμυ-dis *together*, ἄλλυ-dis *in other directions*.

-δον, -δην, -δᾶ, *manner*; ἀποστα-δόν *aloof*, ἱλα-δόν *in crowds*, βοτρυ-δόν *in clusters*, πυργη-δόν *in column*; βά-δην, κρύβ-δην, κλή-δην, ἐπιγράβ-δην, ὑποβλή-δην, ἐπιστροφά-δην; μίγ-δα, κρύβ-δά, ἀμφα-δά, αὐτοσχε-δά.

-α, *manner*; ἄρ-α (lit. *fittingly*), ἄμ-α, μάλ-α, θάμ-α *thickly*, τάχ-α, σάφ-α, κάρτ-α, ρεί-α, ὦκ-α, ἡκ-α, αἰψ-α, λίγ-α, σίγ-α, ρίμφ-α, πύκ-α, κρύφ-α.

-η, *away, direction*; πάντ-η *every way*.

-ει, -ι, *time, manner*; αὐτο-νυχ-εί *that very night*, τρι-στοιχ-ί *in three rows*, ἀναιμωτ-ί (ῖ) *bloodlessly*, ἀμογῆτ-ι *without effort*.

-ου, *place*, ποῦ, ὁμ-οῦ, ἀγγ-οῦ, τηλ-οῦ, ὑψοῦ, αὐτ-οῦ, in mean-

ing like the Adverbs in -όθι, which are more common in Homer.

-ως, *manner*; a Suffix of which there are comparatively few examples in Homer: ὤς, τῶς, πῶς, ὁμῶς, φίλως, αἰνῶς, κακῶς and some others from Stems in -ο. From other Stems, ἀφραδέ-ως, περιφραδέ-ως, προφρονέως.

-ω, chiefly from Prepositions; εἴς-ω *towards*, ἔξ-ω *outwards*, πρόσσω *forwards*, ὀπίσσω *backwards*, προτέρ-ω *farther on*, ἑκαστέρ-ω, ἑκαστάτ-ω *farther, farthest*, ἀσσοτέρ-ω *nearer*: ὧ-δε, οὗτ-ω are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final -ς; ἀμφίς and ἀμφί, μέχρις and μέχρι, μεσσηγύς and μεσσηγύ, ἰθύς and ἰθύ, πολλάκις and πολλάκι, &c.

2. The Prepositions παρὰ, κατὰ, ὑπὰ (perhaps locatives, like χαμαί); προτί and ποτί (fuller forms of πρὸς); ἐνί (ἐν). Cp. αἰεί and αἰέν.

3. **Apocope** or loss of a final vowel occurs in ἀνά (ἀν δέ, ἄμ πεδίον, &c.), κατὰ (καδ δέ, καπ πεδίον, κάββαλε, &c.), and παρὰ; also in the Particle ἄρα.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past **state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the

general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action just completed, where we should use the Perfect with 'have'; as Il. i. 362 τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος; *why dost thou weep* (Pres.), and *what sorrow has touched thy heart?* 2. 114 νῦν δὲ κακὴν ἀπάτην βουλευσατο ποῶν *he has resolved on a wicked deceit*: 22. 393 ἡράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεὶ ῥ' εὔξαντο *when they had made their prayer*: 2. 642 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος *nor was he himself still living, and Meleager had died*.

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in **general sayings**; as Il. i. 218 ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ *obeyes the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 ὥστε λέων ἐχάρη *as a lion rejoices*.

§ 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἕστηκα *I stand*, γέγηθα *I rejoice*, μέμνημαι *I remember*, are not exceptional, but the contrary. Accordingly—

ἔμμορε is not 'has divided,' but *has for his share*;

εἰρύεται is not 'have saved,' but *keep safe*;

προ-βέβουλα is not 'I have wished rather,' but *I prefer*.

2. Note the number of Homeric Perfects, expressing **states** of mind or body, **temper**, **attitude**, &c.; κέκμηκα *I am weary*, ἔρριγε *sudders*, τέτηκα *I waste away*, ὄρωρε *is astir*, ἔολπα *I*

hope, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε *is rotten*, δεδεγμένος *in waiting*, πεποτήταται *are on the wing*, δέδορκε *is gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *thou art in tears*, τέτληκας *thou hast the heart*, πεφυζότες *in flight*.

3. Verbs expressing sustained sounds, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφιαχυῖα.

§ 27. The Present and Imperfect.

The Imperfect is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθε' ἐφετμέων *Thetis meanwhile did not forget*: 2. 85 οἱ δ' ἐπανάστησαν πείθοντό τε *they rose up in obedience to &c.*

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g. Il. 22. 277 ἄψ δ' Ἀχιλλῆϊ δίδου λάθε δ' Ἔκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τις τοι εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

1. The Present is often Transitive in meaning, when the Second Aorist and Perfect are Intransitive, as in ἴστημι, φύω, &c. Homeric instances of this are—

ἐλπω *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε *is made, subsists*.

ὄρνωμι *I rouse*, Pf. ὄρωρεν *is astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέркоμαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The Reduplicated Aorist is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραπε *fitted*, ἤκαχε *vexed*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπιθεῖν *persuade*. Sometimes it is intensive, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize bold of*.

3. The **First Aorist** is usually Transitive : ἔβησα, ἔστησα, ὤλεσα, ὥρσα. Hence the Middle in εἵσατο *he made himself like*, εἰσατο *he went*, &c.

MEANINGS OF THE MOODS.

§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills** or **purposes**, or (2) what he **insists upon** as sure to happen.

1. Simple **will** is expressed by the 1 Sing., as ἀλλ' ἄγε . . ἀρήϊα τέύχεα δύνω *come, I will put on my armour* : (εἰ δέ κε μὴ δώσωιν) ἐγὼ δέ κεν αὐτὸς ἔλωμαι (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will* to *I shall*.

2. In the 1 Plur. the Subj. acquires a '**Hortatory**,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes '**Deliberative**,'—'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistence** or **confident expectation**, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt*, *he shall*, &c.; as Il. 1. 205 τάχ' ἂν ποτε θυμὸν δλέσση *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καὶ ποτέ τις εἴησι *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With μή the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μή τι χολωσάμενος ῥέξη κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Fut. meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *I never saw, and never may see, such men*. This is a distinctively Homeric use.

§ 30. The Optative in Principal Clauses.

1. The Opt. without *ἄν* or *κεν* (i. e. in unconditional sentences, see § 31) usually expresses a **Wish or Prayer**.

2. In the **Second Person** it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 ταῦτ' εἵποις Ἀχιλλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοιό μοι *I pray you listen*.

3. The Opt. of **Wish** is also found with *εἰ* or *αἶ* (more commonly *εἴθε*, *αἴθε*, *εἰ γάρ*, *αἶ γάρ*): e. g. Il. 24. 74 ἀλλ' εἴ τις καλέσειε κ.τ.λ. *would that some one would call*.

Note that *εἴθε* (or *αἴθε*) is generally used in hopeless wishes, as Il. 11 670 εἴθ' ὅς ἡβώοιμι κ.τ.λ.

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 ἥ τοι μὲν οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with *ἄν* or *κεν* (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 τότε κέν μιν ἱλασσάμενοι πεπιθόμεν *then we may hope to appease him*.

6. Homer sometimes has the Opt. with *ἄν* or *κεν* to express what **would have** taken place in an event which has not happened (where an Attic writer would use the Indicative with *ἄν*), as Il. 5. 311 καὶ νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὄξυ νόησε *would then have perished, if, &c.*; 17. 70 ἔνθα κε ρεῖα φέροι . . εἰ μὴ κ.τ.λ.

7. With *μή* the Opt. expresses **Deprecation**: with *οὐ* it expresses negative Supposition or Expectation.

§ 31. Use of *ἄν* and *κεν* in Principal Clauses.

The general rule is that *ἄν* or *κεν* is used in order to show that a **particular** occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes *κεν* when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσσο τεύχεα θάσσον ἐγὼ δέ κε λαὸν ἀγείρω

put on your armour and (while you do so) I will collect the people : so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes *ἄν* or *κεν*, as Il. 3. 54 οὐκ ἄν τοι χραίσμη (*when you meet Menelaus*) *it shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion : as in καὶ ποτέ τις εἴπησι, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes *ἄν* or *κεν*—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes *ἄν* or *κεν*, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt. : as Od. 3. 231 ρεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill* ; and so Il. 5. 303 ; 20. 286 ; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.—

1. **Conditional** Clauses, together with such Relativ and Temporal Clauses (i. e. Clauses with *ὅς*, *ὅτε*, *ἔως*, &c.) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final** Clauses, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause : thus—

(1) A Clause introduced by a Relative may express

(a) a condition, as ξεινοδόκον κακὰ ρέξαι ὃ κεν φιλότητα παρασχῇ *to do evil to a host who (i. e. when he) has given friendly treatment*.

(b) an end, as ἢ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ *shall we send him to another who shall (i. e. in order that he may) entreat him well ?*

(2) ὅφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) ὥς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὥς ἂν ἐγὼν εἴπω πειθόμεθα πάντες.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον αἶ κε πίθηται (not *if he has listened*, but) *in the hope that he will listen*.

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding ἄν or κεν is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without ἄν or κεν when the reference is meant to be **general** or indefinite: viz.—

(a) in **maxims** and sayings of general application; as Il. 1. 80 κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· εἴπερ γάρ τε χύλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day, &c.*

(b) in **similes**, with ὅτε and ὥς ὅτε (*passim*).

(c) of events happening **repeatedly**, or at an **indefinite** time, as Il. 1. 163 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὀππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πολίεθρον *when the Greeks take one of the Trojan towns*: 1. 230 δῶρ' ἀποαιρείσθαι ὅστις σέθεν ἀντίον εἴπῃ, i. e. *from any man who speaks against thee*.

(d) after a **negative** Principal Clause, as Od. 1. 206 οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν (he will not be long away) *even if iron bonds hold him*; so Il. 5. 258; 20. 363., 21. 323.

But ἄν or κεν is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 ἀποτίσσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἐξαλαπάξαι *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ἵομεν ὅφρα κε θάσσοι κ.τ.λ. *let us go, that we may* (by our going) &c.

Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὅφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν* *we shall consider, are we to return or to stay*.

§ 34. The Optative in Subordinate Clauses.

The general principle which determines the choice between the Subj. and the Opt. is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the *past* is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses¹—

(a) when the case to which the condition applies is matter of mere supposition: Il. 9. 125 *οὗ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο* *he were no empty-handed man to whom such things come*.

(b) after a Past Tense: Il. 1. 610 *ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

It takes *ἄν* or *κεν* in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e. g. Il. 1. 60 *ἀψ' ἀπονοστήσειν εἰ κεν θάνατόν γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 273.

¹ The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of *requirement*, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as *ἔστω ταῦτα* *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι ταῦτα* (*suppose this is so*), where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

2. The Optative of End is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose ; as Il. 1. 64 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ. *let us ask a prophet who may tell us*,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only, as Il. 14. 107 νῦν δ' εἴη ὅς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι *may there be (one) who will tell us a better plan than this*.

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αὖ τοι ἄπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκης κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know*, &c.

3. Clauses with ἤ . . ἤ of Deliberation, depending upon a Past Tense, have the Opt. without *ἄν* or *κεν*.

§ 35. ἄν and *κεν* with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious : Il. 1. 139 ὁ δέ *κεν* κεχολώσεται ὃν *κεν* ἴκωμαι (*I will do so and so and be (for his part) will be angry to whom I shall come* : so Il. 1. 174, 523 ; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence : as ξυνέηκε μάχεσθαι *brought together to fight (for fighting)*, λείπε φορῆναι *left to him to bear*, τὴν δὸς ἄγειν *give her for taking away*, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application ; as Il. 2. 553 τῷ δ' οὗ πῶ τις ὅμοιος ἐπιχθονίων γένητ' ἀνδρῶν κοσμήσαι *no one was like him for ordering* ; Il. 4. 510 ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding*, i.e. so as to withstand : Il. 4. 345 ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there*

roast meat is liked for eating, i.e. 'you like to eat roast meat there¹.'

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.—

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἥελιον δῦναι κ.τ.λ.

THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τόδ' ἰκάνω *I come this time*, τάδε μαινεται *he is thus mad*, πάντα ἐνικά *he was victorious in all*, ἦδὺν γέλασαν *they laughed a sweet laugh*, ἀλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μεγάλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὄξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἑτέον, ἐπιτηδέες, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

¹ Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

Similarly *pân ěrgon ĩpείξομαι* *I will yield in everything* (*pân ěrgon* being = *πάντα*).

2. A Noun of cognate meaning to the Verb, as *ἐμάχοντο μάχην, βουλὰς βουλευέιν, ὑπόσχεσιν ἦν περ ὑπέσταν*, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as *ἠπειλῆσεν μῦθον* *uttered a word of threatening*, *βουλὰς ἐξάρχων* *taking the lead in counsel*, *οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας* *no false tale hast thou told of my folly*.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as Il. 4. 155 *θάνατόν νύ τοι ὄρκι' ἔταμνον* *my making a treaty proves to be death to thee*. Hence the use of *ἐπικλήσιν* *in name*, *πρόφασιν* *professedly*, *δέμας πυρός* *in the likeness of fire*.

4. The seat of an action or feeling is often expressed by the Acc., as *χεῖρα καμείται* *his hand will be weary*, *εἷσατο δὲ φθόγγην* *he made himself like in voice*, *φρένα τέρπετ' ἀκούων* *was pleased in his soul*, *βέβληται κενεῶνα* *thou are smitten in the flank*. This usage extends to Adjectives expressing qualities, as *πόδας ἀργός, βοὴν ἀγαθός, χερσίων οὐ δέμας οὐδὲ φῆν*.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (*σχῆμα καθ' ὅλον καὶ μέρος*), which is very common in Homer: see Il. 1. 362.

6. The Acc. of the point to which motion is directed is very common with *ἰκνέομαι* (*ἴκω, ἰκάνω*), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is *some fact about the person*. The fact is often given by a Participle following, as Il. 7. 129 *τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι* *if he were to hear of their all cowering before Hector*: 13. 352 *ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους* *he was vexed at their being subdued* (cp. *ἄχθομαι ἔλκος* *I feel the pain of the wound*).

Or it is given by a distinct Clause, as Il. 2. 409 *ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο* *he knew of his brother how he laboured*. This is the so-called 'Accusativus *de quo*.'

§ 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—‘place (or time) at which,’ and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. **Dative Proper.** Under this head notice the free use made of the ‘Ethical Dative’ in Homer: as *Il. i. 104* ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτεν *his eyes were like fire*; *i. 250* τῷ δ’ ἦδη δύο μὲν γενεαὶ . . ἐφθίαθ’ *he had seen two generations pass*.

2. **Locative.** Nearly all words of place may be in the Dative; especially names of towns and countries (*passim*), of the parts of the body (as κεφαλῇ, ὤμῳ and ὤμοισι, φρεσί, θυμῷ, &c.), and words like μέσσω *in the middle*, ἐσχατίῃ *at the extremity*: note also the use with the familiar distinctions of place, as δόμῳ *in the house*, ἀγρῷ *afield*, νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ὕπνῳ.

The true Locative form survives in οἶκοι *at home*, χαμαὶ *on the ground*.

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as σιγῇ *in silence*, ἀλαλητῷ *with a shout*, σπουδῇ *with zeal*, κακῇ αἵσῃ *with an evil fate*, τριπλῇ *threefold*; also the idiom αὐτῇ κεν γαίῃ ἐρύσαιμι *I would drag them earth and all*.

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as ἐπὶ τ’ ἡμῦν ἀσταχέουσιν *the field bends with the ears of corn* (cp. κεφαλῇ κατανέυσσμαι); ξεστῆς αἰθούσῃσι τετυγμένον *built with porticoes*; so ἐθείρησιν κομόωντε, ἵπποις αἰσσων, &c.

§ 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the *terminus a quo* of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting *anger, sorrow, &c.* the Genitive expresses either the person who has the feeling, as θεῶν μῆνις

the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τρώων χόλῳ *from anger against the Trojans*; 15. 138 χόλον υἱὸς ἔησ *anger on account of his noble son*; so with ἄχος, &c.; cp. σὴ ποθὴ *regret for thee*.

2. The Gen. denotes the **Time** in the course of which something happens: as ἡὺς *in the morning*, νημεῖς *in calm weather*; τῶν προτέρων ἔτέων *in former years*; τοῦδ' αὐτοῦ λυκάβαντος *this very year*.

3. A Gen. of **Place** is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνετο πάσης γαίης (= *nowhere in the whole country*); Od. 3. 251 οὐκ Ἄργεος ἦεν *he was not (anywhere) in Argos* (cp. 21. 108 οὔτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often with πεδίοιο (διωκέμεν, θείειν, ἰὼν, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἁλός *he sprinkled with salt*, ἐπεστέψαντο ποτοίοι *they filled with liquor*, χαριζομένη παρεόντων *gratifying him from the store*; on the same principle πυρὸς πρῆσαι *to burn with fire*.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of *anger, grief, &c.*: as ἐτάριοιο χολωσάμενος *enraged on account of his comrade*, τῆς δ' γε κείτ' ἀχέων *grieved on account of her* *he lay*.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὠρμήθη.

With Verbs of *bearing, telling, knowing*, esp. *bearing from or about a person, knowing or telling about a thing*. Thus οἶδα with a Gen. means *to be acquainted with, skilled in*; and so ἐπιστάμενος πολέμοιο, &c.

§ 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—

The Instrumental Dative, the commonest use ; as βίηφι *by might*, ἀναγκαίηφι *by necessity*, ἐτέρηφι *with the other hand* : ἀγλαίηφι πεποιθώς, γενεῇφι νεώτατος, σὺν ὄχεσφι, ἅμ' ἡοὶ φαινομένηφιν, θεόφιν μῆστωρ ἀτάλαντος.

The Locative, as ὄρεσφιν *on the mountains*, θύρῃφι *at the door*, κλισίῃφι *in the tent*, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

The Ablative Genitive, especially with Prepositions, as ἀπὸ χαλκόφιν, ἀπὸ νευρῇφιν, ἐκ στήθεσφιν, ἀπὸ ναυφιν, ἐκ θεόφιν : also δακρυόφιν πλησθεν, ναυφιν ἀμυνόμενοι, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(ν) is not found with a word denoting a *person*, except in θεόφιν.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer :—

1. The purely **Adverbial** use ; πέρι in πέρι μὲν θείειν ταχύν *exceedingly quick in running* ; ὑπὸ in Il. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα *trembling seized his limbs beneath* ; πρό and ἐπί in Il. 13. 800 πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι *some in front, some after them* : and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb εἰμί, as Il. 1. 174 πᾶρ' ἔμοιγε καὶ ἄλλοι *others are at my command* : I. 515 οὐ τοι ἔπι δέος *no fear lies upon thee* ; I4. I41 οὐ οἱ ἔνι φρένες *understanding is not in him*. So ἄνα as an exclamation, *up!*

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as πέρι = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as πόλεμον κάτα, &c. Probably this represents the original accent, which the Preposition lost when it was joined in pronunciation to a following Noun or Verb.

2. **Tmesis**, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position ; as ὑπὸ δ' ἔσχετο μισθόν *he promised (ὑπέσχετο) wages* ; ἔκ τε καὶ ὀψέ τελεῖ *he accomplishes it (ἐκτελεῖ) late* ; οὐς ποτ' ἀπ' Αἰνείαν

ἐλόμην *which I once took from Aeneas*. We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the *place* of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The Dative is used in Homer—

with ἀνά, as χρυσέῳ ἀνὰ σκῆπτρῳ *upon a golden staff*;

with μετά, in two senses, (1) ‘between,’ as μετὰ ποσσὶ *between the feet*, μετ’ ἀμφοτέροισι *between the two sides*; (2) ‘among,’ as μετὰ τριτάτοις *among the men of the third generation*. The Gen. with μετά is post-Homeric.

The Dat. with some other Prepositions, as ὑπό, παρά, ἀμφί, περί, is much commoner in Homer than in later Greek. Thus παρά with the Dat.—only found in most authors with words denoting **persons**—is used of **things**, as παρὰ νηυσὶ *beside the ships*, &c. And the Gen. is hardly ever found in Homer with ἀμφί, or with περί in the local sense.

2. The Genitive with Prepositions denotes either (1) ‘motion from,’ as with ἐξ, ἀπό, παρά, or (2) ‘place with respect to,’ as with πρό, ὑπέρ, ἐπί, ἀντί. There are few derivative meanings in Homer, and these mostly of an obvious kind; as πρό *in defence of*, ἀντί *instead of*.

κατά with the Gen. means either (1) ‘down from,’ as κατ’ οὐρανοῦ *down from heaven*, or (2) ‘down on,’ as κατὰ χθονὸς ὄμματα *fixing his eyes on the ground*.

περί with the Gen. most commonly means ‘beyond,’ ‘surpassing,’ as περὶ πάντων *above all men*: also ‘concerning,’ ‘on account of,’ as μαχησόμενοι περὶ σείο.

3. The Accusative with Prepositions generally denotes either the object to which motion is directed, or the space over which it takes place. Thus—

παρά is used (1) of ‘motion to,’ as στῆ δὲ παρ’ αὐτὸν ἰὼν *he*

went and took his stand beside him; (2) of **space**, as *παρὰ θιν' ἄλός along the shore*.

So **ὑπό**: (1) of motion, *ὑπὸ Ἰλίου ἦλθεν he came to (under) Ilium*; (2) of space, *ὑπὸ Κυλλήνης ὄρος αἰνύ, of the district under Mount Cyllene*; *ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δείρην the thong galled him (where it passed) under his neck*.

With **ἀνά** and **κατά** the Acc. is one of **space**; as *ἀνὰ στόμα καὶ κατὰ ῥίνας, up through the mouth and down through the nostrils*.

διὰ takes the Acc. in Homer (as well as the Gen.) in the local meaning 'through.' With the Gen. the notion is usually that of making way through an obstacle: *δι' ὁμίλου through the throng*; so *δι' αἰθέρος οὐρανὸν ἵκει, &c.* With the Acc. the **space** traversed is more prominent, as *διὰ δώματα ποιπνύοντα bustling through the palace*.

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus *παρ-έξ (παρέκ), ὑπ-έκ, δι-έκ, ἀπο-πρό, δια-πρό, περι-πρό, ἀμφὶ περί (better ἀμφιπερί)*. In such cases the first is the more important, and determines the construction: e.g. *παρέξ* generally takes the Acc., as *Il. 9. 7 παρέξ ἅλα φῦκος ἔχευε washes up the sea-weed along (the shore of) the sea*; and *διέκ προθύρου through the porch (and so out)*.

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun **ἐγώ** the forms **μευ, μοι, με** are enclitic.
2. In the Pronoun **σύ** the Dat. **σοί** is emphatic, **τοι** is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by **γε**, as *ἐγωγε (or ἐγώ γε), σύ γε, &c.*
3. The Pronoun **ἐγὼ οἱ ἐ** also has its **emphatic** and its **unemphatic** uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—
 - a. When orthotone **ἐγὼ** is **Reflexive** (= Lat. *sui, sibi, se*).

This use is not very common except with Prepositions (ἀμφὶ εἰ, ἀπὸ εἰο, ἐπὶ οἱ, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned; sometimes also for a thing, as Il. 1. 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε (of the sceptre).

The Possessive Adj. ἐός or ὅς is nearly always Reflexive (= Lat. *suus*).

§ 45. ὅδε, κείνος, οὗτος.

Of these Pronouns ὅδε and κείνος (rarely in Homer ἐκείνος) are chiefly used to distinguish objects as *here* or *yonder*, present or remote: οὗτος generally denotes what has been spoken of, or is supposed to be known.

But οὗτος sometimes answers to Lat. *iste*, 'that of yours' (Il. 1. 131; 4. 37; 7. 110, &c.); and (like *iste*) often implies hostility or contempt, as Il. 6. 352 τοῦτ' ὅτ' ἄρ' νῦν φρένης ἐμπεδοι κ.τ.λ.

§ 46. αὐτός.

The proper meaning of αὐτός seems to be the *very* one, *that* and *no other*. It can only be used of an object already mentioned or implied. Note the uses:—

1. To distinguish a person from adjuncts or surroundings (αὐτὸς καὶ τοῦ δῶρα *the man and his gifts*); hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 αὐτὸς ἀπούρας 'taking it *by himself*,' without the usual concurrence.

2. 'Without change,' 'the same as before,' as αὐτὰ κέλευθα = *the way we came*. Thus the Adverb αὐτως means 'as before,' and hence, in a bad sense, 'without mending matters,' 'uselessly.' Similarly αὐθι = *in the same place*, hence 'without stirring,' 'idly.'

Besides these uses of αὐτός in its full meaning, it is used—

3. In an **unemphatic** sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.

§ 47. The Article.

The Pronoun $\delta \eta \tau\acute{o}$ is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. *The Substantival use*.—

In this use—which is by far the commonest in Homer— $\delta \eta \tau\acute{o}$ stands to the enclitic forms of $\epsilon\acute{o}$ as the emphatic to the unemphatic Pronoun (as $\epsilon\acute{\mu}\epsilon$ to $\mu\epsilon$, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. 1. 191 $\tau\acute{o}\upsilon\varsigma \mu\acute{\epsilon}\nu \alpha\nu\alpha\sigma\tau\acute{\eta}\sigma\iota\epsilon\iota\nu \acute{o} \delta' \text{'}\text{Α}\tau\text{ρ}\epsilon\iota\delta\eta\nu \acute{\epsilon}\nu\alpha\rho\iota\zeta\omicron\iota$, the contrast is between two acts of the same person, *should drive away the others and (thereupon) slay Agamemnon*.

The Art. is often strengthened by $\gamma\epsilon$, especially in the Nom., so that $\delta \gamma\epsilon, \eta \gamma\epsilon, \tau\acute{o} \gamma\epsilon$ is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. $\tau\acute{o}\nu \gamma\epsilon, \tau\acute{o}\nu, \mu\iota\nu$ (answering to $\epsilon\acute{\mu}\epsilon \gamma\epsilon, \epsilon\acute{\mu}\epsilon, \mu\epsilon$).

2. *The Attributive use*; of which several varieties may be distinguished:—

(a) With the Noun following as a kind of explanation, as Il. 1. 348 $\eta \delta' \acute{\alpha}\epsilon\kappa\omicron\nu\sigma' \acute{\alpha}\mu\alpha \tau\acute{o}\iota\varsigma\iota \gamma\upsilon\nu\acute{\eta} \kappa\iota\epsilon\nu$; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival: cp. 1. 488; 2. 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as Il. 1. 382 $\eta\kappa\epsilon \delta' \acute{\epsilon}\pi' \text{'}\text{Α}\rho\gamma\epsilon\iota\omicron\iota\varsigma\iota \kappa\alpha\kappa\acute{o}\nu \beta\acute{\epsilon}\lambda\omicron\varsigma \acute{o}\iota \delta\acute{\epsilon} \nu\upsilon \lambda\alpha\omicron\iota \theta\eta\eta\sigma\kappa\omicron\nu \acute{\epsilon}\pi\alpha\sigma\sigma\acute{\upsilon}\tau\epsilon\rho\omicron\iota, \tau\acute{\alpha} \delta' \acute{\epsilon}\pi\acute{\omega}\chi\epsilon\tau\omicron \kappa\eta\lambda\alpha \theta\epsilon\omicron\iota\omicron$. ‘Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.’

This use is chiefly found with adversative Particles, $\delta\acute{\epsilon}, \alpha\upsilon\tau\acute{\alpha}\rho, \acute{\alpha}\lambda\lambda\acute{\alpha}$, &c.; sometimes with $\kappa\alpha\iota$ and $\tau\epsilon$, as Il. 1. 340 $\kappa\alpha\iota \pi\rho\acute{o}\varsigma \tau\omicron\upsilon \beta\alpha\sigma\iota\lambda\eta\sigma, \text{lit. and before him, too, the king}$.

(c) As antecedent to a Relativial Clause, e.g. $\eta\mu\alpha\tau\iota \tau\acute{\omega} \acute{o}\tau\epsilon \kappa.\tau.\lambda.$ In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292 $\tau\eta\nu \acute{o}\delta\acute{o}\nu \eta\nu \kappa.\tau.\lambda.$

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, $\acute{\alpha}\lambda\lambda\omicron\varsigma, \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma, \alpha\upsilon\tau\acute{o}\varsigma$, and a few other Adjectives that imply contrast or comparison, as ἄλῃς ὁ μέγας

Ajax the greater, τὸ χθιζόν *that of yesterday*, τὸ κρήγγον—τὰ κακά *good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as Il. 5. 271 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ, τὼ δὲ δὺ' Αἰνείᾳ *four (not the four) be kept, the other two be gave to Aeneas*.

Note that Homer uses the Art. when a *particular* contrast is intended, as in Il. 1. 107 τὰ κακά, when he had *mentioned* τὸ κρήγγον. This is quite different from the later use of τὸ κακόν or τὰ κακά for 'evil' or 'evils' in general.

(e) With the words γέρων, ἀναξ, ἦρως. In this combination the Art. is the important word, the Noun being a mere title added; somewhat as in English, 'his majesty' = 'he' (the king), i. e. a Pronoun + a title.

(f) With ἔπος and μῦθος, as ποῖον τὸν μῦθον ἔειπες. Here also the Noun has little to add to the meaning; e. g. ἐπεὶ τὸν μῦθον ἄκουσε is nearly = ἐπεὶ τό γ' ἄκουσε. Cp. 'thing' in 'something,' 'anything.'

(g) Sometimes to express dislike or contempt; as Il. 2. 275 τὸν λωβητῆρα ἐπεσβόλον *that scurrilous braowler*. This answers to the later use of οὗτος = *iste*.

3. The Relativial use:—

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e. g. in Il. 1. 320 Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, τῷ οἱ ἔσαν κήρυκε, we may translate *who were his heralds*, or (parenthetically) *they were his heralds*.

The Relativial use of ὁ ἢ τό is much more limited than that of ὅς ἢ ὅ. Thus (1) the Art. always refers to a *definite* antecedent: it does not mean *whoever*, or introduce a condition or limitation of the Principal Clause, as ὅς ἢ ὅ often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relativial Art., Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται, is almost the only instance to the contrary.

The Acc. Neut. τό is used adverbially (§ 37, 1), to mean *on which account*, *wherefore*, as Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

§ 48. The Relative $\delta\varsigma$ η δ .

1. The Pronoun $\delta\varsigma$ η δ , and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense :—

$\delta\varsigma$ = *thus* is common, especially at the beginning of a Clause, and in the phrases $\kappa\alpha\iota$ $\delta\varsigma$, $\omicron\upsilon\delta'$ $\delta\varsigma$, $\epsilon\pi\epsilon\iota$ $\delta\varsigma$, and the correlatives $\omega\varsigma$ — $\omega\varsigma$ *as—so*.

$\delta\varsigma$ = *be*, in $\kappa\alpha\iota$ $\delta\varsigma$ *even be*, $\omicron\upsilon\delta'$ $\delta\varsigma$, $\mu\eta\delta'$ $\delta\varsigma$.

$\delta\tau\epsilon$ and $\epsilon\omega\varsigma$ are Demonstrative when used with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; thus $\delta\tau\epsilon$ $\mu\acute{\epsilon}\nu$ *sometimes*, $\epsilon\omega\varsigma$ $\mu\acute{\epsilon}\nu$ *for a time*.

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions $\delta\tau\iota$ (from $\delta\sigma\tau\iota\varsigma$ or $\delta\tau\iota\varsigma$), δ $\tau\epsilon$ (from $\delta\varsigma$ $\tau\epsilon$, not always easily distinguished from $\delta\tau\epsilon$ *when*), and the simple δ . The meaning is either (1) *because*, *in that*, or (2) *that* (after Verbs of knowing, telling, &c.). Thus—

δ = *because*. Il. 9. 534 $\chi\omega\sigma\alpha\mu\acute{\epsilon}\nu\eta$ δ $\omicron\iota$ $\omicron\upsilon'$ $\tau\iota$ $\kappa.\tau.\lambda.$

δ = *that*. Il. 5. 433 $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega\nu$ δ $\omicron\iota$ $\alpha\upsilon\tau\omicron\varsigma$ $\upsilon\pi\epsilon\acute{\iota}\rho\epsilon\chi\epsilon$ $\chi\epsilon\acute{\iota}\rho\alpha\varsigma$ 'Απόλλων .

δ $\tau\epsilon$ = *because*. Il. 1. 244 $\chi\omega\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ δ τ' $\kappa.\tau.\lambda.$

δ $\tau\epsilon$ = *that*. Il. 5. 331 $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega\nu$ δ τ' $\acute{\alpha}\nu\alpha\lambda\iota\varsigma$ $\epsilon\eta\nu$ $\theta\epsilon\acute{\omicron}\varsigma$.

§ 49. The Particles.

The commonest of the Particles used to connect Clauses ($\kappa\alpha\acute{\iota}$, $\mu\acute{\epsilon}\nu$, $\delta\acute{\epsilon}$, $\acute{\alpha}\lambda\lambda\acute{\alpha}$) are the same in Homer as in later Greek. One or two are peculiar to Homer, viz. $\eta\delta\acute{\epsilon}$ *and* ($\eta\mu\acute{\epsilon}\nu$ — $\eta\delta\acute{\epsilon}$ *both—and*); $\alpha\upsilon\tau\acute{\alpha}\rho$, $\acute{\alpha}\tau\acute{\alpha}\rho$ *but*; $\alpha\acute{\iota}$, used as well as $\epsilon\acute{\iota}$, *if*.

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage :—

1. η is affirmative; sometimes used interrogatively, as $\eta\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma$ *dost thou indeed wish?* In the affirmative use it is combined with various other Particles: thus we have η $\mu\acute{\eta}\nu$ (or η $\mu\acute{\epsilon}\nu$, see below), η $\tau\omicron\iota$, η $\tau\epsilon$, η $\rho\alpha$, η $\nu\acute{\upsilon}$ $\tau\omicron\iota$, η $\rho\acute{\alpha}$ $\nu\upsilon$.

The combinations η $\mu\acute{\eta}\nu$ and η $\kappa\alpha\acute{\iota}$ are sometimes = *and yet*, *and that though* (= $\kappa\alpha\acute{\iota}\tau\omicron\iota$, which is not Homeric).

2. $\eta\acute{\epsilon}$ or η has the meanings *or* and *than*; in correlation *either—or*, for which we find $\eta\tau\omicron\iota$ — $\eta\acute{\epsilon}$ (η). In the meaning *than* we have also the combinations $\eta\acute{\epsilon}$ $\tau\epsilon$ and $\eta\acute{\epsilon}$ $\pi\epsilon\rho$.

3. ἄρα, ἄρ, ῥα (encl.) *accordingly, so*; often used with Clauses that express alternatives, especially with the first of the two, as εἴτ' ἄρ—εἴτε, οὐτ' ἄρ—οὔτε: also in ἐπεὶ ῥα, ὅτι ῥα, γάρ ῥα.

The combination τ' ἄρα (τ' ἄρ, sometimes written τάρ) is used with interrogatives, as τίς τ' ἄρ, πῶς τ' ἄρα.

4. μὴν is a Particle of strong affirmation, for which Homer often uses μέν (ἦ μέν, καὶ μέν, οὐδὲ μέν), sometimes (in the Iliad) μάν.

5. δὴ *now, at last, really*, may come at the beginning of a Clause in the combinations δὴ τότε, δὴ γάρ.

6. τοι *then, surely*, usually enclitic, but comes first in τοιγάρ *so then*. Homer never has τοίνυν or καίτοι.

7. θην (encl.) *I suppose, ironically*, (= Attic δήπου).

8. περ (encl.) *very, certainly*, placed after the word which it strengthens, as καὶ ἀχνύμενός περ *even being so grieved*, ὥς ἔσεται περ *even as it shall be* (not καίπερ, ὥσπερ, as in Attic). It may often be translated *although*, but not regularly (like καίπερ in Attic).

9. τε has two quite distinct uses in Homer:—

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general*; as Il. i. 218
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of τε is rare except in combination with ὅς, ὅσος, οἶος, the corresponding Adverbs ὥς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τόν τε στυγέουσι καὶ ἄλλοι), the Indefinite τις, and the Particles καί, μέν, δέ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. i. 63, 81, 82, 238., 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. **The third foot must not end with a word**: that is to say, the pause or break which separates one word from the next must not be so placed as to divide the line into two equal parts.

Such a break in the middle of the line is prevented by a

Caesura (τομή, i. e. the division between words not coinciding with the end of a foot, and therefore 'cutting' the foot).

The commonest Caesura is that 'at the third trochee' (τομή κατὰ τρίτον τροχαῖον), as in—

οὐλομέ- | νην ἦ | μυρὶ ᾶ- | χαιοῖς ἄλγε' ἔθηκε,

so called because it divides the third foot into a trochee (μυρὶ-) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura 'after five half-feet' (τομή πενθ-ημι-μερής): as μῆνιν ᾶ- | εἶδε θε- | ᾶ ᾶ- | .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (τομή ἐφθ-ημι-μερής) as:—

ὅς κε θε- | οῖς ἐπι- | πείθη- | ται, ᾶ μάλα | τ' ἔκλυον αὐτοῦ.

2. **There must be no Caesura at the fourth trochee:** e. g. we cannot have such a line as—

Πηλεὺς θῆν μοι ἔπειτα γυ- | ναῖκα ᾶ γα- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 294 ; where Aristarchus gives—

Πηλεὺς θῆν μοι ἔπειτα γυ- | ναῖκά γε ᾶ | μάσσεται αὐτ' ᾶ.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἐλώρια | τεῦχε κύνεσσιν

is called the **Bucolic Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not forbidden in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A **long vowel** or diphthong at the end of a word is usually shortened before hiatus, as τῆν δ' ἐγὼ | οὐ λύσω.

2. If however the syllable is in **arsis** (i. e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ | ρω ἐνὶ | οἴκῳ. In **thesis** (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases in

which a long vowel or diphthong comes before another vowel in the same word: thus—

(a) The vowels α, ι, υ before another vowel are often ‘doubtful’ in quantity; as ἰλᾶος and ἰλᾱος, κοινῇ and κοινῆ, ἴομεν (-ιυ but ἀλλ’ ἴομεν); so in most Verbs in -ιω and -υω, Comparatives in -ιων, Nouns in -ιη, &c.

(b) η and ε are interchanged, as ἦς and εὔς, ἀν-ήη and ἀν-έη (Subj., § 13), νῆος and νεός (Gen. of νῆς).

(c) Diphthongs interchange with short vowels, viz. αι, ει, οι with ᾱ, ε, ο; as in the Verbs in -αιω and -ειω (§ 8, B, 1), νείατος and νέος, ἡμείων and ἡμέων, βαθείης and βαθέης, ὀλοίος and ὀλοός, &c. Instances of a less common kind are δεύομαι and δέομαι, ἔχενα and ἔχεα, λούεσθαι with ι Aor. λοέσσας, and the shortening of the first syllable in νίος.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -εω for -ᾱο (through an intermediate -ηο), and the Subj. στέω-μεν, φθέω-μεν, &c. (for στήο-μεν, φθήο-μεν, see § 13, A). This is called ‘Metathesis of Quantity.’

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -σθαι, as βούλομ’ ἐγώ, &c. οι is occasionally elided in μοι, σοί.

ι is seldom elided in the Dat. Sing., never in περί, τί, ὅτι.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with δὴ αὖ, δὴ οὔτω, ἐπεὶ οὐ, ἦ οὐ, and a few other cases.

7. The combinations εα, εαι, εο, εοι, εω, ιο may be scanned as one syllable.

8. Initial ε followed by a vowel may often be dropped, as ἐ-έλπομαι and ἔλπομαι, ἐ-εἰκοσι and εἴκοσι, ἔ-εδνα and ἔδνα: so in the Pf., ἔρχεται (for ἐ-έρχεται, i.e. *φε-φέρχεται*), ἔστο and ἔ-εστο (*φε-φεστο*).

9. **Contraction** is comparatively rare: the rules are the same as in Attic, except that εο is contracted to ευ. On **Assimilation** see § 8, B, 2.

§ 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e.g. τρ in

πατρός, ἐπὶ Τρώεσσι; πρ in ἐσσόμενα πρό τ' ἐόντα; φρ in περιφραδέως, ἐπὶ φρεσί, &c.

Exceptions sometimes occur before τρ, πρ, κρ, πλ, κλ, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as τράποντο, προσήυδα, κραταιός, βροτῶν, Ἄφροδίτη, Κλυταιμνήστρη, πλέων, &c. The same excuse applies to the short vowel before Σκάμανδρος, Ζέλεια, Ζάκυνθος, σκέπαρνον—words which the poet could not altogether avoid using.

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e.g.) ἀνὴρ (ᾱ), Ἄρης (Voc. Ἄρες Ἄρες), ἴσασι (- - υ and υ - υ); φίλος, but φίλε κα- | σίγητε; δύο and δύω; also interchange between ε and ει, ο and ου, as ἔνεκα and εἵνεκα, πολὺς and πολλύς, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, καλός, φᾶρος, φθᾶνω, ἴσος, τῖνω, φθίνω, ξείνος, πείραρ, μῦνος, κοῦρος, νοῦσος, &c., while the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e.g. the first α of ἀθάνατος, ἀκάματος, Ἀπόλλωνος, ἀπονέεσθαι, the υ of θυγατέρες (ῡ in trisyllabic forms, θύγατρα, &c.), the ι of Πριαμίδης, &c.; also final α in ἀμφηρεφέα (Il. 1. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. 1. 153 δεῦρο μαχησόμενος, ἐπεὶ κ.τ.λ.; 2. 228 πρωτίστῳ δίδομεν, εὖτ' ἂν κ.τ.λ. This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter *f*, called the digamma,

answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for writing the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually found written in other dialects with an initial *F*, or may be shown from the cognate languages to have had the sound which the *F* was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the *F* was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial *F* are—*ἀγ-νυμι*, *ἄναξ*, *ἄστν*, *ἔαρ*, *ἐκάς*, *ἐκαστος*, *εἵκοσι*, *ἔλπω*, *ἐννυμι* (*Fεσ-*), *ἔπος* (*εἰπέιν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ιδεῖν* and *οἶδα* (*Fιδ-*), *εἴκω* and *ἔοικα* (*Fικ-*), *ιάχω* (*ιαχή*, *ἡχή*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *F* (for an older *σF*) appears in *ἀνδάνω* (*σFαδ-*), *ἡδύς*, &c., *ἔθω* (*εἴωθα*), *ἔκυρος*, and the Pronoun *εἶο*, *οἶ*, *εἶ*. We even find *οὐ οἶ*, *οὐ ἔθεν* (instead of *οὐχ οἶ*, &c.) in the text of Homer.

Initial *Fρ* may be traced in *Fρέζω* (cp. *Fέργον*), *Fρήγ-νυμι*, perhaps *Fρητός*, *Fρύομαι*, &c.

Initial *δF* in *δFέος* (*δεῖδια* for *δε-δFια*, &c.) and *δFήν*.

§ 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *ὄσος*, *τόσος*, *μέσος*, *Ὀδυσσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὅπως*, &c.

2. Certain initial consonants have the value of double

letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός*, *δείσαι*, &c.), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος*, *λιαρός*, *μελίη*, *μέγας*, *μέγαρον*, *νιφάς*, *νέφος*, *νεύρη*, *σεύω*, and some other words beginning with *λ*, *μ*, *ν*, *σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσετο*, *ἄρρηκτος* (*ῥήγνυμι*), *ἄλλοφος*, *ἔμμελῆς*, *ἀγάννιφος*, *ἐπισσεύω*, *ἔδδεισεν* (written by Aristarchus *ἔδεισεν*, scanned — — υ).

In most of these cases it is probable that a consonant has been lost, so that *ρ* stands for *φρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δφ*, &c. Hence *ἐρρ*^α is obtained by assimilation for an original *ἐφρ*-, or *ἐσρ* -: and so in other cases.

DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the *Iliad* and *Odyssey*—called by the ancient Grammarians the ‘Epic’—is best described by the term **Old Ionic**, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or ‘New Ionic’ grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Aegean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so

numerous as they appeared to be in the old grammars. For instance, *γέγονα* and *γέγα-μεν*, the regular Homeric 1 Sing. and 1 Plur. Pf. of *γίγνομαι*, were treated as forms of two distinct Perfects, *γέγονα* and **γέγαα*. And the same grammarians tell us in general terms that *η* and *ω* in the Endings of the Subj. might be shortened to *ε*, *ο*: not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially *σ* (§ 55), Metathesis (as *καρδίη*, *κραδίη*) and other phonetic influences, (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in *-ν* and *-σαν*; the Subj. in *-ω* and *-ωμι*, *-η* and *-ησι*; the 2 Sing. in *-ς* and *-σθα*; the Inf. in *-ειν* and *-εμεναι* (*-εμεν*).

In Declension,—the Gen. in *-αο* and *-εω*, *-αων* and *-εων*, in *-οιο* and *-ου*, and (in the Pronouns) *-ειο*, *-εο*, *-ευ* and *-εθεν*; the Dat. Plur. in *-σι* and *-εσσι*; the Acc. Plur. in *-ιας*, *-νας*, and *-ῖς*, *-ῦς*; the Pronominal forms *ἄμμες*, *ἄμμε*, *ἄμμι(ν)*, *ὑμμες*, *ὑμμε*, *ὑμμι(ν)*, along with *ἡμεῖς*, *ὕμεῖς*, &c.; the Prepositions *παρά* and *παράι*, *πρός* *προτί* and *ποτί*.

In the forms of Stems,—*πολύ-ς* and *πολλό-ς*, Compar. *πλέες* and *πλέονες*, *χείρων* and *χερείων* (besides Acc. *χέρεια*, Dat. *χέρηϊ*), *ὄστις* and *ὅτις*, *ὅς* (*suus*) and *έός*, *πόλις* and *πτόλις*, *πόλεμος* and *πτόλεμος*, *ἴσος* and *ἔισος*, *ὁμοίος* and *ὁμοῖος*.

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The

use of archaic inflexion in such a style is not unknown in English: we retain in this way the 3 Sing. in *-eth*, many Past Tenses in *-ed*, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

7. This character of the dialect appears also in the vocabulary, especially in the 'fixed epithets,' and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets *ἀμύμων*, *γλαυκῶπις*, *αἰγίοχος*, *ἡριγένεια*, the phrases *μερόπων ἀνθρώπων*, *πολέμοιο γέφυρα*, *ἀδρότητα καὶ ἥβην*, and the like. Sometimes an older form of a word survives in a group of fixed phrases, while a later form is found in ordinary use: as in the case of *ἔισος* and *ἴσος* (see on Il. 1. 306), *ὁμοῖος* and *ὁμοίος* (Il. 4. 315).

§ 57. Parataxis.

It is characteristic of the style of Homer that *παράταξις*, 'co-ordination' of Clauses, is often found where the connexion of the thought would require a 'subordinate' or dependent clause: as—

Il. 3. 134 οἱ δὲ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνυται,
ἀσπίσι κεκλιμένοι.

Here a later writer would say *ἐπεὶ ὁ πόλεμος πέπνυται, οὗ τοῦ πολέμου πεπνυμένοι*.

Il. 9. 118 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν,
i.e. 'as he has honoured him *by subduing* the Greeks.'

Il. 11. 126 τοῦ περ δὲ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἷν ἐνὶ δῖφρῳ ἔδοντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους'
= 'who were in one chariot, together guiding the swift horses.'

Il. 17. 30 ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
εἰς πληθὺν ἵεναι, μῆδ' ἀντίος ἴστασ' ἐμέο,
= 'to retire into the crowd *instead of* standing up against me.'

It is somewhat less common for the first of two clauses to be subordinate in sense: but cp.—

Il. 8. 1 ἥως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο'
= 'as dawn began to spread, Zeus called an assembly.'

Il. 9. 334 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
τοῖσι μὲν ἔμπεδα κείμεν·

i. e. 'the other prizes *which* he has given to chiefs and kings remain undisturbed with them.'

As was observed in § 27, the use of the Imperfect often shows that a clause is subordinate in thought: see the examples quoted there.

§ 58. Anacoluthon.

The term ἀνακόλουθον, 'want of sequence,' includes every case in which a sentence is not ended in the way that the beginning has led us to expect. The language of Homer is too regular and finished in its character to admit many real changes of construction. With a few exceptions the cases of so-called Anacoluthon are found in sentences which may be explained on general principles of Homeric construction.

1. Anacoluthon sometimes appears in the shape of Parataxis, in the *second* of two clauses that are properly both subordinate: as—

Il. 3. 79 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
λοῖσιν τε τιτυσκόμενοι λάεσσιν τ' ἔβαλλον.

The correlative τε—τε leads us to expect something parallel in form to *λοῖσιν τιτυσκόμενοι*.

Il. 20. 48 αὖτε δ' Ἀθήνη
σταῶς ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἀλλότ' ἐπ' ἀκτῶν ἐριδούπων μακρὸν αὐτεῖ.

Here we expect simply ὅτε δὲ ἐπ' ἀκτῶν. Cp. 6. 478., 7. 418, 433., 8. 346.

2. Similarly, a Relative is not generally construed with more than one clause:—

Il. 1. 162 ᾧ ἐπι πολλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,
= 'and which the Greeks gave me.'

Il. 3. 387 ἣ οἱ Λακεδαῖμονι ναιετάσῃ
ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε,
'and whom she chiefly loved.' The second clause is parallel in thought to the Relational clause, but reverts to an independent construction.

3. On the same principle, when a Dual or Plural subject is

distributed between the two clauses (as Il. 7. 306 τὼ δὲ διακριν-
θέντε ὁ μὲν—, ὁ δὲ—), the second sometimes takes an inde-
pendent form: as Il. 16. 317 Νεστορίδαι δ' ὁ μὲν οὐτασ' Ἀτύ-
μιον ὀξείῃ δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης
κ.τ.λ. (instead of the regular ὁ δὲ Θρασυμήδης—). So with
further change of construction,—

Od. 9. 462 ἐλθόντες [sc. ἐγὼ καὶ οἱ ἑταῖροι]

πρῶτος ἵπ' ἀρνείου λυόμην, ὑπέλυσσα δ' ἑταίρους·

(instead of ἔπειτα δὲ ἑταῖροι ἵπ' ἐμοῦ).

Occasionally the second clause disappears altogether: as—

Il. 3. 211 ἄμφω δ' ἐζομένω γεραρώτερος ἦεν Ὀδυσσεύς, where
a clause such as Μενέλαος δὲ ἦττον γεραρός ἦν is implied by
the Comparative.

Il. 10. 224 σύν τε δὴ ἔρχομένω καὶ τε πρὸ δ τοῦ ἐνόησε
(= 'one is beforehand, the other behind him').

4. When a Noun or Pronoun is separated by a subordinate
clause from the rest of the sentence it is apt to follow the
construction of the intervening clause:—

Il. 4. 433 Τρῶες δ' ὥς τ' οἶες . . .

436 ὥς Τρώων ἀλαλητὸς κ.τ.λ.

So in other similes, as Il. 15. 630., 17. 658, 755., Od. 13. 81 :
cp. also Il. 6. 396., 14. 75, 371.

Il. 11. 624 τοῖσι δὲ τεύχε κυκείῳ εὐπλόκαμος Ἐκαμήδη,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
θυγατέρ' Ἀρσινόου κ.τ.λ.

Here *θυγατέρα* follows the Case of the Relative *τὴν*, instead of
the original subject: cp. Il. 2. 232., 7. 186., 13. 258.

5. The chief example of real anacoluthon in Homer is
Il. 6. 510 ὁ δ' ἀγλαΐῃφι πεποιθὼς—ρίμψα ἐ γούνα φέρει κ.τ.λ.,
where the effect of abrupt change seems to be intended: and
so perhaps Il. 9. 356–360.

§ 59. Litotes.

The 'figures of speech' to which we now proceed do not
properly belong to grammar. Their essence lies in a difference
between the literal meaning of a phrase or sentence and the
meaning which it is intended to convey: and such a difference

does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

The term *λιτότης*, lit. 'smoothness' or 'plainness,' denotes an ironical understatement of the speaker's meaning: as when we say 'not a little' for 'a great deal.' This particular form of *Litotes*—in which we affirm something strongly by denying its opposite—is common in Homer: e. g. *οὐ κόσμῳ* = 'in great disorder,' *οὗ τι κάκιστος ἀνὴρ* = 'one of the bravest,' *οὐ νέμεσις*, 'small blame,' &c. So *οὐ φημι, οὐκ οἶω* (*ἔσεσθαι*), lit. 'I do not think it will be so,' really meaning 'I am sure it will not be so.'

§ 60. *Oxymoron*.

The peculiarity called *τὸ ὀξύμωρον*—'sharply foolish'—arises when the ironical use of a word is shown by some contradiction or impossible juxtaposition of ideas. Thus 'to fight shy' means 'not to fight'; the qualification 'shy' being inconsistent with the literal sense of the word 'fight.'

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: *ἀλυσκάζοντι μάχεσθαι* (Il. 5. 253), *ἐκὰς ἰστάμενος πολεμίζειν* (Il. 13. 263), *ἀποσταδὸν μάρνασθαι* (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: *μέλπεσθαι Ἀρηϊ, πολέμου ὀαριστὺς, ὁμιλέομεν Δαναοῖσι*, &c.

A good example is the word *ἄλαοσκοπή*, 'blind watch.' Evidently a blind watch is not a *kind* of watch, but the negation of one: just as 'fighting shy' is the failure to fight.

Somewhat similarly in the story of Rhesus, Il. 10. 496 *κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη τὴν νύκτ'* *Οἰνείδαο πᾶϊς*, the meaning is not that he had a bad dream in which he saw Diomedes, but that a 'bad kind of dream' (i. e. something worse than a dream), viz. Diomedes, stood over him.

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι ;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὕνεκα τὸν Χρῦσσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
“Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίλει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
 “μή σε, γέρον, κόλῃσι·ν ἐγὼ παρὰ νηυσὶ κιχέλω
 ἦ νῦν δηθύνουντ' ἦ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο·
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰσθὺν ἐποιομένην καὶ ἐμὸν λέχος ἀντιώσσαν·
 ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡράθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητῷ·
 “κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην· Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἦ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40
 ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ζοικῶς.
 ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
 δευρὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο·
 οὐρήας μὲν πρῶτον ἐπ' ὄχετο καὶ κύνας ἀργούς, 50·
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρῃ· 55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
ἅψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς·
ἄλλ' ἄγε δὴ τίνα μάντιν ἐρεόμεν ἢ ἱερῆα,
ἧ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἷ κέν πως ἀνρῶν κνύσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἰσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
“ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοοσον
ἧ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξῃν·
ἧ γὰρ ὀϊόμαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί·
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι εἰ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“θαρσήςσας μάλα εἰπέ θεοπρόπιον ὃ τι οἴσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσθησε καὶ ἤῤα μάντις ἀμύμων·
 “οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητήρος, δν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόψει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν.” 100

Ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσομένος προσέειπε 105
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,
 οὐδέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὅφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ξοικε·

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 “Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, αἱ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξει.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130
 “μὴ δὴ οὕτως, ἀγαθός περ ἑὼν, θεοοίκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεδὼν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἑλῶν· ὃ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι.
 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς 145
 ἦε σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ῥέκων Ἀχιλλεύς·
 “ὦ μοι, ἀναιδεήν ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἦ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμᾶς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδὲ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιδέντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεις,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πολλίεθρον·
 ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἵμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὅτω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἐμοίγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ξμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐν εἰδῆς 185
ὅσσον φέρτερός εἰμι σέθεν, στυγῆν δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην."

*Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,
ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
σὺρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195

ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
οἶφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο·
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν· 200

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση." 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
σὺρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
ἀλλ' ἄγε λῆγ' ἐριδος, μῆδὲ ξίφος ἔλκεο χειρί· 210
ἀλλ' ἦ τοι ἔπεσιν μὲν ὄνειδισον ὥς ἔσεται περ·
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρεῖς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσασθαι 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυνον αὐτοῦ.”

Ἥ καὶ ἐπ’ ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἅψ δ’ ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
μύθῳ Ἀθηναίης· ἥ δ’ Οὔλυμπόνδε βεβήκει
δῶματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐ πω λήγε χόλοιο·
“οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἵκναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺν λῳΐὸν ἐστί κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ’ ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπῃ· 230
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ’ ἀναθληήσῃ· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιὸν· νῦν αὐτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχρύνμενός περ
χραιομεῖν, εὖτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθι θυμὸν ἀμύξεις
χωόμενος ὃ τ’ ἀριστον Ἀχαιῶν σὺδὲν ἔτισας.”

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ’ αὐτός·
Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἦδυεπιὴς ἀνόρουσε, λιγυὺς Πυλίων ἀγορητῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσειν—
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθῆσαι Πριάμος Πριάμοιό τε παῖδες 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθόιατο μαρναμένοισιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο·
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἶον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]· 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱὲς Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κύδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ξειπες·
 ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀτῶ·
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἰόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι ;”

Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο δῖος Ἀχιλλεύς·
 “ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀτῶ.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὗ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοί ἐστι θεῶν παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμείο·
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.”

Ὡς τῷ γ' ἀντιβλοῖσι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν· 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἄτρεΐδης δ' ἄρα νῆα θεῶν ἅλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἢ δ' αἰγῶν παρὰ θῖν' ἄλδος ἀτρυγέτοιο·
 κνύση δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῷ.

ἌΩς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηγον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ἌΩς εἰπὼν προτεῖ, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλδος ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἤμιενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἄσسون ἴτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 δ σφῶϊ προτεῖ Βρισηίδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν· τὼ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρειῷ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις· ἦ γὰρ ὃ γ' ὀλοῖῃσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.”

ᾧ φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν· τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν
 ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν· αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,
 θιν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθαδίον περ ἑόντα,
 τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων 355
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ᾧ φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἁλὸς ἡὕτ' ὀμίχλῃ,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;
 ἐξαύδα, μὴ κεύθε νόφ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ' ἀγορεύω ; 365
 ὣχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρηον.
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
 ἦλθε θαδὲ ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδέισθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἅποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 χωόμενος δ' ὁ γέρων πάλιν ᾗχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θηήσκον ἐπασσύτεροι, τὰ δ' ἐπῄχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἠπέλιπεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ· 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες
 Αἰγαίων·—ὃ γὰρ αὐτε βίην οὐ πατὴρ ἀμείνων—
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξω καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρεῖων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 “ὦμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραυνῷ
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθεται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι καὶ μιν πείσεσθαι ὅτω.”

ἌΩς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τήν ῥα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρῦσιν ἴκανε ἀγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβευθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκεν.” 445

ἌΩς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλῳ· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν ἐϋδμήτον περὶ βωμόν,
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὖχετο χεῖρας ἀνασχών· 450
 “κλῦθί μεν, ἀργυρότοξ", ὃς Χρῦσιν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφί ἀνάσσεις·
 ἦ μὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὖξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦ δ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλωδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὖξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κύσῃ ἐκάλυσαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδένετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
καλὸν αἰδούντες παιήονα κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475
δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς·
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἵκμενον οὔρον ἱεὶ ἐκάεργος Ἀπόλλων·
οἱ δ' ἰστὸν στήσαντ' ἀνὰ θ' ἰστίᾳ λευκὰ πέτασσαν, 480
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἦ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφει-
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κύμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὔρεν δ' εὐρύσπα Κρονίδην ἄτερ ἤμενον ἄλλων
ἄκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμπιοιο·
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἀνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
 ἧ ἔπει ἧ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι υἱόν, ὃς ὤκυμορώτατος ἄλλων 505
 ἔπλετ’· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἔλῳν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510

“Ὡς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὥς ἤψατο γούνων,
 ὥς ἔχετ’ ἐμπεφυῖα, καὶ εἴρετο δεύτερον αὐτῆς·
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἧ ἀποίειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ’ ἐὺ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἧ δὴ λοίγια ἔργ’ ὃ τέ μ’ ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·
 ἧ δὲ καὶ αὐτῶς μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω·
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.”

Ἥη καὶ κυανέῃσιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἀνακτος
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530

Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἧ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθείαν ἀπ’ αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρῃ
 ἡγνολήσεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
 αὐτίκα κερτομόιοισι Δία Κρονίωνα προσηύδα·
 “ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
 αἰεὶ τοι φίλον ἔστιν ἔμευ ἀπονόσφιν ἐόντα
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμέμβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 “ Ἥρῃ, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐοῦσῃ·
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὗ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διεῖρεο μῆδὲ μετάλλα.” 550

Τὸν δ' ἡμέμβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 “ αἰνότατε Κρονίδῃ, ποῖον τὸν μῦθον ξείπεις ;
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὖκῆλος τὰ φράζειαι ἄσσοι ἐθέλῃσθα.
 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα μή σε παρείπῃ 555
 ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
 ἡερίῃ γὰρ σοὶ γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὀτῶ κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 “ δαιμονίῃ, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι·
 ἀλλ' ἀέκουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
 μή νύ τοι σὺ χραίσμωσιν ὅσοι θεοὶ εἰσὶ ἐν Ὀλύμπῳ

ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω·"

ἌΩς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καὶ ῥ' ἀέκουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
"ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
ἐν δὲ θεοῖσι κολῶδν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦση,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διὶ, ὅφρα μὴ αὐτε
νυικεῖσιν πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῇ.
εἷ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν·
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν·"

ἌΩς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε·
"τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἑοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὗ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·
ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ,
πάν δ' ἡμᾶρ φερόμην, ἅμα δ' ἠελίφ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα·"

ἌΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω·

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα. 600

ὣς τότε μὲν πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης,
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡέλλιοιο, 605
οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδνίησι πραπίδεσσι·
Ζεὺς δὲ πρὸς δυν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,
ἐνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
ἐνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

"Ονειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

"Αλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς 'Αχιλλῆα
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.
 ἦδε δέ οἱ κατὰ θυμὸν ἄριστη φαίνεται βουλή, 5
 πέμψαι ἐπ' 'Ατρεΐδῃ 'Αγαμέμνονι σῦλον "Ονειρον"
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "βάσκ' ἴθι, σῦλε "Ονειρε, θοὰς ἐπὶ νῆας 'Αχαιῶν"
 ἔλθων ἐς κλισίην 'Αγαμέμνονος 'Ατρεΐδαι
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω· 10
 θωρήξαι ἔκτελε κάρη κομόωντας 'Αχαιοὺς
 πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἥρη λισσομένη, Τρώεσσι δὲ κήδὲ ἐφῆπται." 15
 ὣς φάτο, βῆ δ' ἄρ' "Ονειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας 'Αχαιῶν,
 βῆ δ' ἄρ' ἐπ' 'Ατρεΐδην 'Αγαμέμνονα· τὸν δ' ἐκίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῆϊ υἱὶ ἑοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τι' 'Αγαμέμνων·
 τῷ μιν ἐεισάμενος προσεφώνεε θεῖος "Ονειρος·
 "εὔδεις, 'Ατρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλε· 25
 νῦν δ' ἐμέθεν ζύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἦδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπένναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθῃ
 αἰρεῖτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

ἌΩς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἥδη ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή·
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον· 45
 εἴλετο δὲ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγέλροντο μάλ' ὦκα·
 βουλήν δὲ πρῶτον μεγαθύμων ἴξε γερόντων
 Νεστορέῃ παρὰ νηῖ Πυλοιγενέος βασιλῆος·
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55

“ κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφ
 εἶδός τε μέγεθός τε φυήν τ’ ἀγχιστα ἐφκει·
 στή δ’ ἄρ’ ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
 ‘ εὖδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο· 60
 οὐ χρή πάννυχιον εὖδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ’ ἐπιτετράφαται καὶ τόσσα μέμηλε·
 νῦν δ’ ἐμέθεν ζύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἡδ’ ἐλεαίρει·
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70
 ᾗχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστί,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

Ἦ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δ’ ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπε, 80
 ψευδός κεν φαῖμεν καὶ νοσφίζοίμεθα μᾶλλον·
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὔχεται εἶναι·
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 οἱ δ’ ἐπανεστήσαν πεύθοντό τε ποιμένι λαῶν, 85
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥνυτε ἔθνεα εἰσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενῶν
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἐνθα ὄλις πεποτήχεται, αἱ δέ τε ἐνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχώοντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτουν, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῶν.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖν,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν. 115
 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺς γὰρ τότε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὐτῶ τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἀπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται·
 εἴ περ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ξασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοίατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολλίων ἐγχεσπαλοι ἄνδρες ξασιν,
 οἳ με μέγα πλάξουσιν καὶ οὐκ εἰδῶς ἐθέλοντα
 Ἴλιον ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβῆασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγυιαν.”

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινε
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρώς τε Νότος τε 145
 ὥρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῷ ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοιλὴ 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἄλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη, 155

εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,

οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,

καὶ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης·

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον,

μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

ᾧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη,

βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰξάσα·

[καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.]

εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,

ἔσταότ'· οὐδ' ὃ γε νηὸς ἐϋσσέλμοιο μελαίνης 170

ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε·

ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

φεύξεσθ' ἐν νῆεσσι πολυκλήϊσι πεσόντες, 175

καὶ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιτε

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,

σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον, 180

μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας.”

ᾧς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,

βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει·
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων 185
 δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Οὐν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 “δαιμόνι, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρue λαούς·
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε ;
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῶν,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

“Οὐν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἔλασασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 εἷς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

“Ὡς ὃ γε κοιρανέων δέεπε στρατόν· οἱ δ' ἀγορήνδε
 αὖτις ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

“Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾗδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
 ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι· αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμω
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθε
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσσῆϊ· 220
 τῷ γὰρ νεικέεσκε· τότ' αὐτ' Ἀγαμέμνονι δῖφ
 ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσκει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὅν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχεται ; οὐ μὲν ἔοικεν
 ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται
 ἦ ῥά τί οἱ χῆμεις προσαμύνομεν, ἦε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”

“Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθειλ' οἷος ἐριζέμεναι βασιλεῦσιν.”

οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαϊνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθην ἀεικέσσι πληγῇσιν.”

ἌΩς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ἀλγῆσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχρύνενοι περ ἐπ' αὐτῷ ἠδὺ γέλασσαν· 270
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ δὴ μυρὶ' Ὀδυσσεὺς ἐσθλὰ ξοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὗ θὴν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 νεικείην βασιλῆας ὀνειδείοις ἐπέεσσιν.”

ἌΩς φάσαν ἢ πληθύν· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκήπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάτα βουλήν·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἄτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδὲ τοι ἐκτελέουσιν ὑπόσχεσιν· ἦν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαι· εὐτείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηϊ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέλνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν
 ἡ ἔτεδν Κάλχας μαντεύεται, ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλῖδα νῆες Ἀχαιῶν
 ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίτας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυίαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνε·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄνεφ ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, δοῦ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν·
 κείνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελείται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."
 Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὖσαντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσεύς θελοῖο· 335
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἥ δὴ παισὶν ἑοικότες ἀγοράσασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσθαί τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν, 340
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν·
 αὐτὼς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχε· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύσῃ—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνόμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωρα 350
 ἥματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ· 360
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοισι.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεται δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ἦ μὰν αὐτ' ἀγορή νικᾷς, γέρον, νῆας Ἀχαιῶν. 370
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ξρίδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκὲτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρρη.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἱπποισιν δεῖπνον δότω ὠκυπόδεςσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν.
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος ἐϋζοον ἄρμα τιταίνων. 390
 ὃν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἔσσεῖται φυγέειν κύνας ἢδ' οἰωνούς.”

ἌΩς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πλοῖνα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἀνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδῆος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαϊνεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κούρησιν ὁδᾶξ λαζοίοτο γαῖαν.”

ἌΩς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
 ἀλλ' ὃ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνῖσιν ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίστησιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἥφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δὴθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θάσσουν ἐγείρομεν ὄξυν Ἄρηα.” 440

ἌΩς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445

θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε,
τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
πάντες ἐϋπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω
καρδίῃ. ἄλληκτον πολεμίζειν ἦδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἦότε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι, Καῦστρίῳ ἄμφι ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίφ' ἀνθεμόεντι
μυρῖοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦότε μυιάων ἀδινάων ἔθνεα πολλά,
αἷ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλῆγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ,
Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἥτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοιοῦν ἄρ' Ἀτρεΐδην θήκε Ζεὺς ἡματι κέλνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὁμῆϊς γὰρ θεαὶ ἔστε, πάρεστέ τε, ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν·
πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
οἳ θ' Ὀτρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἳ τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὀτλιν καὶ Πετεῶνα, 500
Ὠκαλέην Μεδεῶνά τ', ἔκκτιμένον πτολίεθρον,
Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλλαρτον,

οἳ τε Πλάταιαν ἔχον ἥδ' οἳ Γλισᾶντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πολλίεθρον, 505
 Ὅγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρην ἔχον, οἳ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώωσαν
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινυῖον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,
 οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Αἰλαίαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.
 οἳ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες, 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ξην, λινοθώρηξ,
 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἳ Κυνὸν τ' ἐνέμοντ' Ὀπείντά τε Καλλιάρων τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελήσιν
 θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
 καδ' δ' ἐν Ἀθήνῃς εἰσεν, ἐφ' ἐν πτόνι νηΐ·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν 555
 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,
 στήσε δ' ἄγων ἱν' Ἀθηναίων Ἰσταντο φάλαγγες.

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίζην Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
 οἳ τ' ἔχον Αἰγίαν Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος, Καπανήος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος·
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·

τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, ἔυκτίμενον πτολίεθρον,
 ἀφνειὸν τε Κόρινθον ἔυκτιμένας τε Κλεωνάς, 570
 Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γουνέεσσαν
 Πελλήνην τ' εἶχον ἥδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαοὺς. 580

Οἱ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
 Φᾶριν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἥδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·
 ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρόον, Ἀλφειοῖο πόρον, καὶ ἔυκτιον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένοιαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δῶριον, ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμνριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
 Οἰχαλῆθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῷ δ' ἐνεήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἄνδρες ἀγχιμαχηταί,
 οἱ Φερεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 Ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πᾶϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἑυστέλμους περᾶν ἐπὶ οἶνοπα πόντον
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμῆλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔβαινον, 615
 ὅσσον ἔφ' Ὑρμίνην καὶ Μύρσινος ἐσχατόωσα
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλίσσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστω
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υἱες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

Οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηΐ
 Φυλειδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,
 ὃς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσaráκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἢδ' οἳ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον ἢδ' ἀντιπέραι' ἐνέμοντο· 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυνάδεκα μυλοπάρηοι.

Αἰτωλῶν δ' ἡγείτο Θόας Ἀνδραίμονος υἱός,
οἳ Πλευρῶν ἐνέμοντο καὶ Ὠλεον ἠδὲ Πυλὴν
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν· 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νύεες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἳ Κνωσὸν τ' εἶχον Γόρτυν τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἥϊς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίῳ ἀγερῶχων,
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
δν τέκεν Ἀστυόχεια βίῃ Ἡρακλεΐῃ,
τὴν ἄγειτ' ἐξ Ἐφύρης ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄσπεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
ἤδη γηράσκοντα Λικύμνιον δῶρον Ἄρης·

αἶψα δὲ νῆας ἔπηξε, πολλὺν δ' ὃ γε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
υἱέες υἰωνοὶ τε βίης Ἡρακληείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ῥκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ξην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φεῖδιππὸς τε καὶ Ἀντιφος ἡγήσασθην,
Θεσσαλοῦ υἱε δῶα Ἡρακλείδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλουν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἑλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώνοντο·
οὐ γὰρ ξην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιτο·
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χwόμενος Βρισητῆδος ἠΰκόμοιο,
τὴν ἐκ Λυρνησσού ἐξείλετο πολλὰ μογήσας, 690

Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐνυοῖο Σεληπιάδαο ἀνακτος·
τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεδὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε
 ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν,
 τῶν ἥρχ' Ἀδμήτιο φίλος παῖς ἔνδεκα νηῶν
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτῆτης ἥρχεν τόξων εὖ εἰδὼς
 ἐπτα νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ δλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνησέσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν Ὀϊλῆος νόθος υἱός,

τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθφ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλῆος, 730
τῶν αὖθ' ἠγέλσθην Ἀσκληπιοῦ δύο παῖδες,
ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' Ἰδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα, 735
τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὅρθην Ἠλώην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
τῶν αὖθ' ἠγεμόνευε μενεπτόλεμος Πολυπόλιτης, 740
υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς·
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχνύεντας,
τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασεν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρης, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεύς δ' ἐκ Κύφου ἦγε δὺν καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνειὸν προῖε καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὕτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθηρόνους υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοδὸς ἠγεμόνευε,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ξυνεπε, Μοῦσα,
 αὐτῶν ἧδ' ἱππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἀρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ξίσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἱπποὶ θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν ποντοπόροισι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες
 τόξοισιν θ'· ἱπποὶ δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνὰς·
 ὧς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγερέες, ἡμὲν νέοι ἧδὲ γέροντες·
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτῃ,

δς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιβῶς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἐισαμένη προσέφη πόδας ὠκέα Ἴρις 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πω τοιόνδε τοσούνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίῳ μαχησόμενοι περὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ᾧδὲ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαιμέντω οἰσὶ περ ἄρχει, 805
 τῶν δ' ἐξηγέισθω κοσμησάμενος πολιήτας.”

ὦς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνόησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο·
 πᾶσαι δ' ὠτήνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὄρυμαγδὸς ὀρώρει. 810

Ἔστι δὲ τις προπάραιθε πόλιος αἰπεία κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώες τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὐτ' ἦρχεν ἐὼς παῖς Ἀγχίσαιο,
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτῃ, 820
 Ἴδης ἐν κνημοῖσι θεὰ βροτῷ ἐννηθεῖσα,
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσῆποιο, 825
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
 υἷε δ'ὺν Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὗς παῖδας ἔασκε
 στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην,
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσῖος, ὄρχαμος ἀνδρῶν,
 Ἀσῖος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρηος,
 υἷε δ'ὺν Λήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκάς ἦγ' Ἀκάμας καὶ Πείροος ἦρως, 845
 ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἡγείτο Πυλαιμένεος λάσιον κῆρ
 ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865
οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ροὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἥντε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

ΙΔΙΑΔΟΣ Γ.

Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαλοισι φόνον καὶ κῆρα φέρουσαι·
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λῶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὥρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίλιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραὺν ἢ ἄγριον αἶγα
 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἅψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερώχων
 δείσας Ἀτρεὺς υἷον Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 αἰθ' ὄφελες ἀγινός τ' ἔμεναι ἀγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺν κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροιςι νέεσσι

πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγέλας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δῆμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρητίφιλον Μενέλαον ;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν
 οὐκ ἂν τοι χραίσμη κίθαρς τά τε δῶρ' Ἀφροδίτης,
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρησι μιγείης. 55

ἀλλὰ μάλα Τρῶες δευδήμενες· ἦ τέ κεν ἦδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειφής, 60

ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὥς σοὶ ἐνὶ στήθεσσι νάταρ βητος νόος ἐστί—
μή μοι δῶρ' ἔρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65

ὅσσα κεν αὐτοὶ δῶσω, ἐκῶν δ' οὐκ ἂν τις ἔλοιτο·
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὰρ ἔμ' ἐν μέσσοι καὶ ἀρηϊφίλον Μενέλαον
συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70
ὀππότερος δέ κε νικήσῃ κρείσσω τε γένηται,
κτῆμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

"Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75

ᾧ ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσοι δουρὸς ἐλὼν τοὶ δ' ἰδρύνθησαν ἀπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
λοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἐβαλλον· 80

αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."

ᾧ ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέφ' τ' ἐγένοντο
ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

"κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας· καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρητίφιλον Μενέλαον 95
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἑριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναλῇ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρεν δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
 ἄξετε δὲ Πριάμοιο βλήν, ὅφρ' ὄρκια τάμνῃ 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἱπποὺς μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἔκτωρ δὲ προτὶ ἄστνι δύο κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἧδ' ἄρν' ἐκέλευεν

οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθῃσ' Ἀγαμέμνονι δίφ. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένφ ἄγγελος ἦλθεν,
εἰδομένη γαλόφ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

τὴν δ' εὖρ' ἐν μεγάρφ· ἡ δὲ μέγαν ἱστὸν ὕφαινε, 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάνων
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·

“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·

οἳ πρὶν ἔπ' ἀλλήλοισι φέρον πολὺδακρυν Ἀρηά
ἐν πεδίφ, ὀλοοῖο λιλαιόμενοι πολέμοιο,

οἳ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπανται,
ἄσπῃσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135

αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος

μακρῆς ἐγχείρησι μαχήσονται περὶ σείο·

τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.”

ᾧ εἰποῦσα θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ
ἄνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων· 140

αὐτίκα δ' ἀργεννήσι καλυψαμένη δόθονησιν

ὤρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,

οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,

Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·

αἰψα δ' ἔπειθ' ἵκανον ὅθι Σκαίαι πύλαι ἦσαν. 145

Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἀρηος,

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,

ἦατο δημογέροντες ἐπὶ Σκαίῃσι πύλῃσι,

γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150

ἔσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην

δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἱεῖσι·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 “οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν·
 ἀλλὰ καὶ ὧς τοίη περ ἑοῦς' ἐν νηυσὶ νεέσθω,
 μῆδ' ἡμῖν τεκέεσσ' ἵ' ὀπίσσω πῆμα λίποιτο.” 160

“Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—
 οὐ τι μοι αἰτὶ ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν
 “αἰδοῖός τέ μοί ἐσσι, φίλε ἔκυρέ, δεινός τε
 ὥς ὄφελεν θάνατός μοι ἄδειν κακὸς ὀππότε δεῦρο
 νιέϊ σῶ ἐπόμην, θάλαμον γνωτοὺς τε λιπούσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικήν ἐρατεινήν. 175
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

“Ὡς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ξυθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί." 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραίος·
 "εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
 μέλιον μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὅμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἳ κείμεν ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἄρνεϊ ῥ' ἐγὼ γέ τ' ἐπὶ πηγεσι μάλλω,
 ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων."

Τὸν δ' ἡμίβητος ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδα·
 "ὦ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς 205
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυῆν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὄμους, 210
 ἄμφω δ' ἐξομένω γεραώτερος ἦεν Ὀδυσσεύς·
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺ μῦθος
 οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἑοικώς·
 φαίης τε ζάκοτόν τε τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἴη
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· 225
 "τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"

Τὸν δ' Ἑλένη ταυνύπεπλος ἀμείβετο, διὰ γυναικῶν·
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλὰκι μιν ξείνισσεν ἀρητίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνολίην καὶ τ' οὔνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἢ οὐχ ἔσπέσθηεν Λακεδαιμόνος ἐξ ἐρατεινῆς,
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἃ μοὶ ἔστιν."

Ὡς φάτο, τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
 ἐν Λακεδαιμόνι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρων ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαίος ἥδ' ἐ χρύσεια κύπελλα·
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν
 “ ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναλοῖμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.”

Ὡς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεύσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἣ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών· 275

“ Ζεὺ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίτυσθον, ὅτις κ' ἐπλόρκον δμόςσῃ,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290
 αὐθι μένων, εἰὸς κε τέλος πολέμοιο κιχέω."

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἶπεν σκεν Ἀχαιῶν τε Τρῶων τε·
 "Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἅλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὦδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραταῖνε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῃ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἅλλοι,
 ὀπποτέρῃ θανάτοιο τέλος πεπρωμένον ἐστίν."

Ἦ ῥα, καὶ ἐς δίφρουν ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσεται δίφρον.
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κῦδιστε μέγιστε,
 ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 τὸν δὲς ἀποφθίμενον δύναι δόμον Ἀῖδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

ὧς ἄρ' ἔφαν, πάλθεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστω
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσεται τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο.
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὧς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ ἑκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ
σείουτ' ἐγγείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔτιση,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμῇ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350
“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ βέξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτιση·
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θόρηκος πολυδαϊδάλου ἡρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἤτχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοῦς· 370
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπάλην ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἣ οἱ ῥῆξεν ἱμάντα βοὸς Ἰφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' ἑυκνήμιδας Ἀχαιοὺς
 ῥῖν' ἐπιδιδήσας, κόμισαν δ' ἐρήρηες ἑταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καὶ δ' εἰς ἐν θαλάμῳ εὐώδει κηώεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσα ἔειπεν· τὴν δ' ἐκίχανε
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν·
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρηῒ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν
 εἰροκόμφ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·
 τῇ μιν ζεισαμένη προσεφώνεε δι' Ἀφροδίτη·
 “δεῦρ' ἴθι· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”
 ὣς φάτο; τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρине· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεῆς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;
 ἦ πῇ με προτέρω πόλιν εὖ ναιομενάων 400
 ἄξεις, ἢ Φρυγίης ἢ Μηουίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων·
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἐτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλύμπου,

ἀλλ' αἰεὶ περὶ κεῖνον ὀτίζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται, ἡ ὃ γε δούλην.
 κεῖσε δ' ἐγὼν οὐκ εἴμι—νεμεσσητὸν δέ κεν εἶη— 410
 κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “ μὴ μ' ἔρεθε, σχετλὴ, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἐνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 “ ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἡ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαυτίς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “ μὴ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε·
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440

ἀλλ' ἄγε δὴ φιλότῃτι τραπέλομεν εὐνηθέντε·

οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς

ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,

νῆσφ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445

ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἴπετ' ἄκοιτις.

Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,

Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,

εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450

ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων

δειῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ·

οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·

ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455

“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·

νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου,

ὕμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' εἴκειν,

ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὅρκίῳν σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἔφνοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 κερτομίῳις ἐπέεσσι, παραβλήδην ἀγορεύων·
 “δοῖαι μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἦ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖνν Ἑλένην Μενέλαος ἄγοιτο.”
 ὧς ἔφαθ', αἱ δ' ἐπέμνυζαν Ἀθηναίῃ τε καὶ Ἥρῃ 20
 πλησίαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει·

Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδῃ, ποῖον τὸν μῦθον ξείπεις·
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν Ἰδρωσα μόγῃ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούσῃ, Πριάμῃ κακὰ τοιό τε παισίν.
 ἔρδ'· ἀτὰρ οὗτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πολίεθρον ;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὦμόν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω ὄθι τοι φίλοι ἄνδρες ἐγγεγάσι,
 μή τι διατρίβειν τὸν ἐμόν χόλον, ἀλλὰ μ' ἑᾶσαι·
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·
 αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,
 τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔϊσης,
 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 “ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

οὐκ ἀνὼ φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἡ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἡ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·
 τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρῶάς θ' ἱποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς· 80
 ὧδε δὲ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἡ φιλότῃ μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ἌΩς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἡ δ' ἀνδρὶ ἱκέλῃ Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῃ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζήμενη, εἴ που ἐφεύρου
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιοιο ῥοαῶν·
 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον ;
 τλαίης κεν Μενελάφ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρείος υἷον
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἄλεγεινῆς.
 ἀλλ' ἄγ' ὅστιενυσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.”

*Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν·
 αὐτίκ' ἐσύλα τόξον ἐϋξοον ἰξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρείος υἷον. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν δῖστον,
 εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
ὄξυβελής, καθ' ὁμιλον ἐπιπτόσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἄθανατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγελείη,
ἣ τοι πρόσθε στᾶσα βέλος ἔχεπενυκὲς ἄμυνεν.
ἣ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
παιδὸς ἐέργη μῦϊαν, ὃθ' ἡδέϊ λέξεται ὕπνῳ,
αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήηρος ὀχῆς
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
διὰ μὲν ἄρ ζωστήηρος ἐλήλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χρῶα φωτός·
αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίμνη
Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
ἱππῆες φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρὶ τε κῦδος· 145
τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυνέες κυῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
ὀλίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμὰ τε ἀνρῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμάρ ὄτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὁστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ᾧδ' ἔρειε Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 ‘ αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἔρειε· τότε μοι χάνοι εὐρεῖα χθών.”

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

“ θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἦδ’ ὑπένερθε
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
“ αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
ἔλκος δ’ ἰητὴρ ἐπιμάσσεται ἦδ’ ἐπιθήσει 190
φάρμαχ’, ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”

Ἦ, καὶ Ταλθύβιον, θείον κήρυκα, προσηύδα·
“ Ταλθύβι’, ὅτι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱόν, 195
ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ᾧ ὤς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200
ἔσταότ’· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβοτόιο.

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
“ ὄρσ’, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205
ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ᾧ ὤς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρισε
βᾶν δ’ ἰέναι καθ’ ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὄθι ξανθὸς Μενέλαος 210
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγηγέραβ’ ὄσσοι ἄριστοι
κυκλός’, ὃ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστον·
τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστήρα παναίολον ἦδ’ ὑπένερθε

ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οἷστός,
αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

“Οφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

“Εὐθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

Ἰππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόοντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραιῖδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅπποτε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
καὶ ῥ' οὗς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπάλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
“Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235
ἀλλ' οἱ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὗς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
“Ἀργεῖοι ἰόμωροι, ἐλεγχέςες, οὐ νυ σέβεσθε ;
τίφθ' οὕτως ἔστητε τεθηπότες ἥτε νεβροί,
αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὖπρυνμοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων ;”

ἌΩς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσουντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺτ' εἵκελος ἀλκῆν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων

ἡμὲν ἐνὶ πτολέμφῳ ἦδ' ἀλλοίφῳ ἐπὶ ἔργῳ

ἦδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260

εἷ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

ἔστηχ', ὥς περ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγοι.

ἄλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεαι εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤῥα 265

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἄλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270

ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ἌΩς ἔφατ', Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἰόντι μελάντερον ἥῤῥε πίσσα

φαίνεται ἰὼν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280

δήϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες

κύναναι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285

σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·

αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

ᾧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·

ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,

οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

ἄμφι μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295

Αἴμονά τε κρείοντα Βιάντά τε, ποιμένα λαῶν·

ἱππῆας μὲν πρῶτα σὺν ἱπποῖσιν καὶ ὄχεσφι,

πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἑσθλοὺς,

ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,

ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

σφοῦς ἱπποὺς ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·

“ μηδὲ τις ἱπποσύνη τε καὶ ἡνορέηφι πεποιθὼς

οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,

μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305

ὃς δὲ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἱκται,

ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω.

ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,

τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

ᾧς ὁ γέρων ὥτρυνε πάλαι πολέμων εὖ εἰδώς· 310

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἴθ’ ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλωμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ’ οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτέ με γῆρας ὀπάξει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἥδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμᾶς δ’ αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν.” 325

Ὡς ἔφατ’, Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 εὖρ’ υἱὸν Πετεῳο Μενεσθῆα πλήξιππον
 ἔσταότ’· ἀμφὶ δ’ Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐσθῆκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
 ἔστασαν, ὀππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετεῳο διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μέμνετε δ’ ἄλλους ; 340
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἐστάμεν ἥδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

ὅπποτε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδ' ἐκύνελλα 345
 οἶνον πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον
 νῦν δὲ φίλως χ' ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ; 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅπποτ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα ;
 ὄψεται, ἣν ἐθέλησθα καὶ αἱ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάσεις." 355

Τὸν δ' ἐπιμειδίσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωομένοιο· πάλιν δ' ὃ γε λάζετο μῦθον·
 "διογενὲς Λαερτιάδῃ, πολυνμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἃ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἄρεσσόμεθ', εἴ-τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν."

ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
 ἔσταότ' ἔν θ' ἱπποισι καὶ ἄρμασι κολλητοῖσι·
 παρ δέ οἱ ἑστήκει Σθένελος, Καπανήϊος υἱός.
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιτεύεις πολέμοιο γεφύρας ;
 οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δητοῖσι μάχεσθαι,
 ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγωγε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι." 375

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
 ξείνος ἄμ' ἀντιθέφ Πολυνείκεϊ, λαὸν ἀγείρων·
 οἱ δὲ τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσονται δόμεν κλειτοὺς ἐπικούρους·
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον 380
 ἀλλὰ Ζεὺς ἔτρεψε παρασία σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ῥέχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαιτυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξείνός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦθος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες Ἰππων,
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πευτήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμουλίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἕνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν νῖδον
 γείνατο εἰο χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω." 400
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοόιο·
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλμίοιο·
 "Ἄτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν·
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἕδος εἶλομεν ἐπταπύλοιο,
 πανρύτερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο·
 τῷ μή μοι πατέρας ποθ' ὁμολή ἔνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἥ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420
 ὀρτυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὄρτυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἐὸν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·

ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἳ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρταὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχὲς μεμακυῖαι ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρῶων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρῶρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἡδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνουιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἀνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἔξεφαάνθη,
 οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς

ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἀνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰῶν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἵγειρος ὥς,
 ἥ ῥά τ' ἐν εἵαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς· τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὁμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθιοπὶ χαλκῷ, 495
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκádοντο
 ἀνδρὸς ἀκοντίσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκῶντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἥ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὖσας·
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφί λίθος χρώς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡυκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.

Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·
 χερμαδίφ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρωσ Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδὴς
 ἄχρισ ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὅς ῥ' ἐβαλέν περ,
 Πείρωσ, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός·
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχυς
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίσθησαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ μέγαν περ ζόντα καὶ ἰφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535

ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ 540
δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδεΐδῃ Διομήδει Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἔσθλόν ᾔροιτο·
δαΐέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλγέκιον, ὃς τε μάλιστα 5
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
ῥωσσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἠφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
Φηγεὺς Ἰδαῖός τε, μάχῃς εὖ εἰδότε πάσης.
τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὠρμηθήτην·
τὼ μὲν ἀφ' ἵπποιιν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
Τυδεΐδῃ δ' ὑπὲρ ὤμων ἀριστερόν ἦλυθ' ἀκκῇ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσέ δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δῖφρον, 20
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἠφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατὰ γειν κοίλας ἐπὶ νῆας. 25

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κύδος ὀρέξῃ,
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”

ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα· 35
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων Ὀδίων μέγαν ἔκβαλε δίφρου·
πρῶτ' γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνῆρατο Μήηonos υἱὸν
Βῶρου, ὃς ἐκ Τάρης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχρ' μακρῷ 45
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρ' ὀξυνόεντι, 50
ἔσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη·
ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
οὐδὲ ἐκηβολαίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὐτ' αὖτε δουρὶ

ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν,
 ἥριπε δὲ πρηγῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἔϊσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ᾔδη.
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἄκωκή·
 γυνῆ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὃς ῥα νόθος μὲν ἦεν, πύκα δ' ἔτρεφε δῖα Θεαῶν 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει δῖ.
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ λυῖον ὀξείῃ δουρί·
 ἀντικρὺ δ' ἂν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ᾧς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 ἥε μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.
 θύνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἐοικῶς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ξεργμέναι ἰσχανόωσιν,
οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μῖνον πολέες περ ἔοντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαίσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
“ὄρνησθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἔτέον με
ῶρσεν ἄναξ Διὸς υἱὸς ἀπορνώμενον Λυκίῃθεν.” 105

ἌΩς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανηΐον υἱόν·
“ὄρσο, πέπον Καπανηϊάδῃ, καταβήσσο δῖφρου,
ὄφρα μοι ἐξ ὁμοιο ἐρύσσης πικρὸν οἰστόν.” 110

ἌΩς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὦκ' διαμπερὲς ἐξέρυσ' ὦμον·
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἤρᾱτο βοὴν ἀγαθὸς Διομήδης·
“κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 115
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δητῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεὸς ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

“ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125

ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλουν, ἥ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη,
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135

δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις δῖεσσι
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140

αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145

τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πληγῆς, ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύειδον,
υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·

τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·

βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱέ,

ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν दाτέοντο.

Ἔνθ' υἱας Πριάμοιο δὺν λάβε Δαρδανίδαο
 εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βόός, ξύλοχον κάτα βασκομενάων,
 ὥς τοὺς ἄμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνέας ἀλαπάζοντα στήχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·
 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤῤα· 170
 “Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες δίστολ
 καὶ κλέος; ᾗ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσι
 ἱρῶν μηνύσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνέα, Τρώων βουλευφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἔϊσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,

οὐχ ὃ γ' ἄνευθε θεοῦ τάδε μάλινεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 ὃς τούτου βέλος ὥκῃ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιῳ·
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐάψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοθήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἔστῳσι κρὶ λευκὸν ἑρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρῶεσσι κατὰ κρατερὰς ὕσμινας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺν κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευόλατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον δνῆσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἑρατεινὴν 210
 ἡγεόμην Τρῶεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριοις φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤα·
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἱπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώιοι ἱπποὶ, ἐπιστάμενοι πεδίλοιο
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάλιστα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἱππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἱπποί.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἱππῶ· 230
 μᾶλλον ὕψ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὐτε φεβόμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δέισαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσσει μώνυχας ἱππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἱππῶ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ἌΩς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἱππους. 240
 τοὺς δὲ ἶδε Σθένελος, Καπανηΐος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδῃ ἐπεα πτερόεντα προσηύδα·
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἀνδρ' ὀρόω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἱν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη·

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ δλέσσης.” 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισμένον οἶω.
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255

ἀντὶον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμέλων, εἴ γ' οὖν ἕτερός γε φύγησιν.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
ἀμφοτέρῳ κτείνειαι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τείνας,

Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοῦς.
τῆς γάρ τοι γενεῆς, ἧς Τρωῇ περ εὐρύσπα Ζεὺς 265
δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοί
ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡέλιόν τε,
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάβρη Λαομέδοντος ὑποσχῶν θήλεας ἵππους·
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
τῷ δὲ δῦ' Αἰνεία δῶκεν, μήστῳρε φόβοιο.
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
“καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη·
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
“βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
“ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' ὅτω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἡ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.”

*Ὡς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξελύθη παρὰ νεύατον ἀνθρεῶνα·
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα παμφανδῶντα, παρέτρεσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δείσας μὴ πῶς οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαίνει λέων ὥς ἀλκί πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσιν, 300
τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἶοι νῦν βροτοὶ εἶσ'· ὃ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαιο κατ' ἰσχύον, ἔνθα τε μηρὸς 305
ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ' ἥρως
ἔστη γυνῆ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἥ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἐδὺν φίλον υἷον ἐχεύατο πῆχες λευκῷ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 ἕρκος ἔμην βελέων, μή τις Δαναῶν ταχυπῶλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἐδὺν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷος Καπαυῆος ἐλήθετο συνθεσιδῶν
 τῶν ὡς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἡρύκακε μῶνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' ἑϋκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἤδη,
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὃ γ' ἥρωες
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλδέντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερῶνυχας ἵππους
 ἐμμεμαῶς· ὃ δὲ Κύνριον ἐπῳχετο νηλεῖ χαλκῷ, 330
 γινῶσκων ὃ τ' ἀναλκίς ξην θεός, οὐδὲ θεῶων
 τῶν αἰ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐνυώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὁπάζων,
 ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἷος 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροδὸς ἀντετόρησεν
 ἀμβροσίῳ διὰ πέπλου, δν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναρος· ῥέε δ' ἀμβροτον αἷμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν, 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἥ δὲ μέγα ἰάχουσα ἀπὸ ξο κάββαλεν υἷον
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυνπώλων 345
 χαλκὸν ἐνλ. στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·
 “εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
 ἡ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπενύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἡ τέ σ' ὅτω 350
 ῥιγῇσιν πάλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

ὦς ἔφαθ', ἡ δ' ἀλύνουσ' ἀπεβήσето, τείρετο δ' αἰνῶς·
 τὴν μὲν ἄρ' Ἴρις ἑλοῦσα ποδῆνεμος ἔξαγ' ὀμίλῳ
 ἄχθομένην ὀδύνησι, μελαίνετο δὲ χροῖα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
 ἥμενον· ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵπῳ·
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 “φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὕτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ὦς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
 ἡ δ' ἐς δίφρον ἐβαινεν ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσὶ, 365
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθη.
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἐνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
 μητρὸς ἐῆς· ἡ δ' ἀγκᾶς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ;”

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ 375
 “οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,

οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺν φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται." 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·
 "τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·

χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας·
 καὶ νύ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.

τλῇ δ' Ἥρη, ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.

τλῇ δ' Αἴδης ἐν τοῖσι πελώριος ὦκὺν οἷστόν, 395
 εὐτέ μιν ωὔτος ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,

ἐν Πύλφῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν·
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένους· αὐτὰρ οἷστὸς
 ὦμφ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠέεσατ'· οὐ μὲν γάρ τι καταβητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθρετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405

νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναιδὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραζέσθω μή τίς οἱ ἀμείνων σείῳ μάχηται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίη,
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμῃ ἄλοχος Διομήδεος ἱποδάμοιο." 415

Ἡ ῥά, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ'
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόνωντο βαρεῖαι.
 αἱ δ' αὐτ' εἰσορώσασαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 "Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 τῶν τινα καρρέζουσα Ἀχαιϊάδων εὐπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425

Ὡς φάτο, μεῖδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
 ἀλλὰ σὺ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρηϊοφῶ καὶ Ἀθήνῃ πάντα μελήσει." 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίωνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαιεινὴν ἀσπίδ' Ἀπόλλων·
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
 "φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

Ἔως φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμφῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο. 445

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε
αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
αὐτῷ τ' Αἰνείῳ ἴκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδῶλφ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῆνουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισήϊά τε περρόντα.

δὴ τότε θοῦρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων
"Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα, 455
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος."

Ἔως εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμφῳ ἄκρῃ, 460
Τρῳᾶς δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθών,
εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν
υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

"ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτῃσι μάχωνται ;
κεῖται ἀνὴρ ὃν τ' ἴσων ἐτίομεν Ἔκτορι δῖφ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἑταῖρον."

Ἔως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων. 470
ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἔκτορα δῖον
"Ἔκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὐ τίς ἐγὼν ἰδέειν δύναμι' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνεμμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ διωθέντι,
 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσι.
 μή πως, ὥς ἀψῖσι λίνου ἄλόντε πανάγρον,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὕμην.
 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῃς τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

Ὡς φάτο Σαρπηδών, δάκε δὲ φρένας Ἑκτορι μῦθος·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἀνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλφ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

ἀψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἠνιοχῆες. 503
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει 510
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
 αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἶαντε δύο καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνῶσιν ἀέντες·
 ὧς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἄνδρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας” 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἦε πέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τίς ἀλκή.”
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ρα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε·
 δοῦπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἷε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ρα πατὴρ μὲν ἔναιεν ἐϋκτιμένη ἐνὶ Φηρῇ,
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὸν ῥέει Πυλίων διὰ γαίης, 545
 ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἀνακτα'
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάφ,
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἶω τώ γε λέοντε δῦω ὄρεος κορυφῇσιν
 ἔτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὅφρα καὶ αὐτῶ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεῖ χαλκῷ·
 τοίω τὼ χεῖρεςσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσι. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρητίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 σείων ἐγχέλην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Αἰνείας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἥνιχον θεράποντα, 580
 ἔσθλδν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἥνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.

Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσσην
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλουν ἐν κονίησι·
 τοὺς ἱμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐνυώ,
 ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ῥίγησε βοήν ἀγαθὸς Διομήδης· 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἰπέ τε λαῷ· 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν
 τῷ δ’ αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

Ἄως ἄρ’ ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ’ Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιαλὸν τε.
 τῷ δὲ πεσόντ’ ἐλέησε μέγας Τελαμώνιος Αἴας 610
 στή δὲ μάλ’ ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ’ ἐνὶ Παισῶ
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἔμοῖρα
 ἦγ’ ἐπικουρήσουσα μετὰ Πριάμῳ τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαίρῃ δ’ ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών· ὁ δ’ ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχεναν
 ὀξέα παμφανόωντα· σάκος δ’ ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λαὸς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ’· οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ’ ὁ γ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἱ πολλοὶ τε καὶ ἔσθλοι ἐφέστασαν ἔγχε’ ἔχοντες,
 οἳ ἔμεγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσχθη.

Ἄως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην
 Τληπόλεμον δ’ Ἡρακλεΐδην ἦν τε μέγαν τε,
 ὥρσεν ἐπ’ ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ’ υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

“Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδύεσθαι ἀνδρῶν
 οἳ Διὸς ἐξεγέγοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ’ οἷόν τινα φασι βίην Ἑρακλείην
 εἶναι, ἐμὸν πατέρα θρασυμένμονα θυμολέοντα·
 ὅς ποτε δεῦρ’ ἔλθων ἔνεχ’ ἱππων Λαομέδοντος
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλιον ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι,
 ἀλλ’ ὕπ’ ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδὼν Λυκίων ἀγὼς ἀντίον ἦ᾽δα·
 “Τληπόλεμ’, ἧ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν·
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
 οὐδ’ ἀπέδωχ’ ἱππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀΐδι κλυτοπόλῳ.”

ὣς φάτο Σαρπηδὼν, ὃ δ’ ἀνέσχετο μείλινον ἔγχος·
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἶχμη δὲ διαμπερὲς ἦλθ’ ἀλεγεινῇ·
 τὸν δὲ κατ’ ὀφθαλμῶν ἑρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
 βεβλήκειν, αἶχμη δὲ διέσσυντο μαιμώωσα,
 ὁστέφ’ ἐγχιριμφθεῖσα, πατὴρ δ’ ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν

ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
μηροῦ ξερεῦσαι δόρυ μέλινον, ὅφρ' ἐπιβαλῇ,
σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
οὐδ' ἄρ' Ὀδυσσῆϊ μέγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ· 675
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἐνθ' ὃ γε Κόϊραν ἐίλεν Ἀλάστορά τε Χρομίον τε
Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ· 680
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδῶν Διὸς υἱός, ἔπος δ' ὀλοφνδὺν ἔειπε·
“Πριαμῖδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
κεῖσθαι, ἀλλ' ἐπάμνυν· ἔπειτά με καὶ λίποι αἰὼν 685
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
εὐφρανεῖν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
ἀλλὰ παρήϊξεν, λελημένος ὅφρα τάχιστα 690
ᾤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ᾧσε θύραζε
ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 695
τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὔτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέας
ζώγρει ἐπιπνέουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινώων ἐπὶ νηῶν 700
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἶεν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης ;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτην,
ὅς ῥ' ἐν Ἑλῇ ναέσκε μέγα πλούτοιο μεμηλώς,
λίμνην κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πύονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ, 715
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὔτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἵνυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
ἔντέταται, δοιαὶ δὲ περιδρομοὶ ἀντυγές εἰσι.

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαθνα
 καλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανυῖ' ἐρίδος καὶ αὐτῆς. 730

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, οὗ ῥ' αὐτὴ ποιήσατο καὶ κάμει χερσίν· 735
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἄμφι δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
 δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἔστεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν·
 ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

“Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρη τάδε καρτερὰ ἔργα,
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα ;
 Ζεὺ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγχεΐην, 765
 ἥ ἔ μάλιστ' εἴωθε κακῆς ὁδύνησι πελάζειν.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσπον δ' ἥεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσπον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πούλυν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴσμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργελοῖσιν ἀλεξέμεναι μεμανῦναι·
 ἀλλ' ὅτε δὴ ῥ' ἱκανον ὄθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείονσιν ζοικότες ὠμοφάγοισιν
 ἣ συστὰ κάπροισιν, τῶν τέ σθένος οὐκ ἀλαπαδνόν,
 ἐνθα στᾶσ' ἦϋσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κόλῃς ἐπὶ νηυσὶ μάχονται.”

ἌΩς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστων.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὔρε δὲ τόν γε ἄνακτα παρ' Ἴπποισιν καὶ ὄχεσφιν
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795

ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
ἱππέου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
“ ἦ ὀλίγον οἱ παῖδα ἑοικότα γέλνατο Τυδεύς. 800

Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἐκηλον· 805

αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥῆϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
ἀλλὰ σευ ἦ κάματος πολυῶϊξ γυῖα δέδυκεν,
ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἐπείτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
“ γινώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ὡς ἐπέτειλας.
οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξείῃ χαλκῷ.
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους.
Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἡμέλβει' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 "Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρηα τό γε δειδίθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι·
 ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 τύφον δὲ σχεδὴν μηδ' ἄζεο θοῦρον Ἄρηα, 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρῶν μὲν ἐμοί τε καὶ Ἑρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."
 Ὡς φαμένη Σθένηελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ', ὃ δ' ἄρ' ἐμπαπέως ἀπόρουσεν
 ἢ δ' ἐς δῖφρον ἔβαινε παραὶ Διομήδεα δῖον·
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄζων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἢ τοι ὁ μὲν Περὶφάντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῦν' Αἴδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845
 Ὡς δὲ ἶδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,
 ἢ τοι ὁ μὲν Περὶφάντα πελώριον αὐτόθ' ἔασε
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίλυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲκ δῖφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὤρματο βοῆν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτηρ·
 τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χροά καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἴαρος,
 ὅσπον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἴαρος.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε
 δαΐσαντας· τόσον ἔβραχ' Ἴαρος ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἴαρος
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἕδος, αἰπὺν Ὀλύμπου,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα ;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἶεν ἀήσυλα ἔργα μέμνηεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγέλναο παῖδ' αἰδέηλον 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμεινυδὸς ἔα χαλκοῖο τυπῆσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν” 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι
 τῷ σ’ οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα” 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γέλυατο μήτηρ·
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ’ αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

Ὡς φάτο, καὶ Παιήον’ ἀνώγειν ἰήσασθαι·
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
 ἠκέσατ’· οὐ μὲν γάρ τι καταθυητός γ’ ἐτέτυκτο.
 ὥς δ’ ὅτ’ ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἔόν, μάλα δ’ ᾧκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ’ Ἥβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε” 905
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.

Αἰ· δ’ αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἥρη τ’ Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιδίων.

ΙΛΙΑΔΟΣ Ζ.

Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἴωθ'η καὶ Ἀχαιῶν φύλοπις αἰνὴ·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῆκεσσι τέτυκτο,
υἷδν Ἑὔσσωρον, Ἀκάμαντ' ἦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῇν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναιῶν.
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
ἔσκεν ὑψηλὸχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
βῆ δὲ μετ' Αἴσῃ καὶ Πηδασον, οὓς ποτε νύμφῃ
νῆϊς Ἀβαρβαρή τέκ' ἀμύμονι Βουκολίῳ.
Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἥ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἐπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχρ' ἡ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυριόεντος ἔϋρρείταο παρ' ὄχθας
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγουτ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. Ἰππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,
 ὄζω ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔσθη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 “ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείμεναι,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἐπειθε·
 καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν' ἄλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤϋδα·
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν ; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μῆδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι, μῆδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
 'Ιλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

*Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,
 αἷσιμα παρειπῶν· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ· Ἀδρηστον τὸν δὲ κρείων Ἀγαμέμνων
 οὐτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλιον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.” 70

*Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

“ Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δῆτοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς

νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκεῖ χαριέστατος ἢ δὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἶ κεν Τυδέος υἷδν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλῆά ποθ' ὦδέ γ' ἐδεῖδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν περ φασὶ θεῶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”

ὦς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,
 ὀτρύνων μαχέσασθαι, ξγείρε δὲ φύλοπιν αἰνὴν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἕσταν Ἀχαιῶν
 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθέμεν, ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας 110
 “Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπικούροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἥ δὲ γέρουσιν
 εἶπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρῆσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.” 115

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
 ἄντυξ ἢ πυμάτῃ θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδέος υἷος

ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 “τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ξυι κυδιανεῖρη
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολλὸν προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἐγγὺς ἔμεινας·
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεύε κατ' ἡγάθεον Νυσηΐον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βονπλήγι· Διῶνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθι, ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.”

Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·
 “Τυδεΐδῃ μεγάρυμε, τίη γενεὴν ἐρεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἅλλα δέ θ' ὕλη
 τηλεθώσασα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἱπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προῖτου ἐπεμήνατο, δῖ' Ἄντεια, 160
 κρυπταδὴ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἥ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
 'τεθναίης, ὦ Προῖτ', ἥ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἷον ἄκουσε·
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσματο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πύνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγειν φ' πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προῖτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν· ἥ δ' ἄρ' ἔην θείον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο,
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεῦτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἷσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἦ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντη,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκε ἄντιθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὃ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσκανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἄριστοι
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.”
 Ὡς φάτο, γήθησεν δὲ βοῇν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὃ μειλιχίοισι προσήνδα ποιμένα λαῶν·
 “ ἦ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός·

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ξείκοσιν ἡματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ·
 Οἶνεὺς μὲν ζωστήηρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
 πολλοὶ δ' αὖ σοι Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
 ἔνθ' αὖτε Γλαύκῃ Κρουίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρες
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
 καὶ πόσιας· ὁ δ' ἐπειτα θεοῖς εὐχεσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰδοῦσησι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντῖοι ἐνδοθεν αὐλῆς

δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
 ἔνθα οἱ ἡπιόδωρος ἐναντίη ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “ τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν 255
 μαρναμένοι περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῆρσθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τῦνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.”

Τὴν δ' ἡμίβειτ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
 “ μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφεῖ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἠδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος νίδν ἀπόσχη Ἴλιου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἱ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖδ' τε παισίν.
 εἰ κεύθον γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,
 φαίην κε φρέν' ἀτέρπου διζύου ἐκλελαθέσθαι." 285

ᾧ Ως ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὰς Ἀλέξανδρος θεοειδὴς 290
 ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανῶ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρώες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠΰκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μέγαλοιο·
 "πότνι' Ἀθηναίη, ῥυσίπτολι, δία θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, αἱ κ' ἐλεήσῃς
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310

ᾧ Ως ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὥς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μεγάληο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες, 315
 οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.
 ἐνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἄσπινδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμωῆσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσι· 325
 “δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὕτῃ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 ὃν τινὰ που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηΐοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον·
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λῶϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω.”

Ἄς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

“δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυνέσσης,
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
 οἷχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ’ ὥφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.
 τούτῳ δ’ οὔτ’ ἄρ νῦν φρένες ἔμπεδοι οὔτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπανρήσεσθαι δῖω.
 ἀλλ’ ἄγε νῦν εἰσελθε καὶ ἕξο τῷδ’ ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἶνεκ’ ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ αἰοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, οἳ μέγ’ ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὀρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον νιόν.
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἵζομαι αὐτῖς,
 ἢ ἤδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 αἶψα δ’ ἔπειθ’ ἴκανε δόμους εὖ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
 πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.
 Ἔκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔσθη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

“ εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάρου ;
 ἥε πη ἐς γαλῶν ἢ εἰνατέρων ἐϋπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380

Τὸν δ’ αὖτ’ ὀτρηνῇ ταμὴν πρὸς μῦθον ἔειπεν·
 “ Ἔκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλῶν οὔτ’ εἰνατέρων ἐϋπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ’ ἐπὶ πύργον ἔβη μέγαν Ἴλιον, οὐνεκ’ ἄκουσε
 τεῖρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἢ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμὴν, ὃ δ’ ἀπέσσυτο δῶματος Ἔκτωρ 390
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐϋκτιμένας κατ’ ἀγυιάς.
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστν
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξίμεναι πεδίουnde,
 ἔνθ’ ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, δς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θῆβη Ὑποπλακίη, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσων·
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἔκτορι χαλκοκορυστῇ.
 ἦ οἱ ἔπειτ’ ἦντησ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἔκτοριδην ἀγαπητόν, ἀλγικιον ἀστέρι καλῶ,
 τόν ῥ’ Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυνάκτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.
 ἦ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχη δέ οἱ ἀγχι παρίστατο δάκρυ χέουσα, 405
 ἔν τ’ ἄρα οἱ φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·
 “ δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενεύουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη 410
 σεῦ ἀφαρμαρτούση χθόνα δύνεμαι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διὸς Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ξυτεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰὼ κίον ἡματι Ἀΐδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἶεσσι.
 μητέρα δ', ἣ βασίλειεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερελίσ' ἄποινα,
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺν δέ μοι θαλερὸς παρακόλῃς· 430
 ἀλλ' ἄγε νῦν ἐλάειρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναικα·
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ξυθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἐπλετο τείχος.
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἦδ' ἀμφ' Ἀτρεΐδης καὶ Τυδῆος ἄλκιμον υἱόν·
 ἦ πού τίς σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἑὺμελὶω Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμᾶρ ἀπούρας· 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 “Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.”
 ὧς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμᾶρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.” 465
 ὣς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
 ἀψ' δ' ὁ πᾶς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεὶς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἶλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν
αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσι· 475
“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ᾧδε βίην τ' ἀγαθόν, καὶ Ἴλιου ἱφί ἀνάσσειν
καὶ ποτέ τις εἴποι ‘πατρός γ' ᾧδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

ἌΩς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 485
“δαιμονίη, μή μοί τι λίην ἀκαχίξω θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀἰδοῖ προιάψει·
μοῖραν δ' οὐ τινα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλὶφ' ἐγγεγάασιν.”

ἌΩς ἄρα φωνήσας κόρυθ' εἶλετο φαίδιμος Ἔκτωρ
ἵππουριν ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας
Ἔκτορος ἀνδροφόνιοι, κιχήσατο δ' ἐνδοθὶ πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἴεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίλοιο κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
 κυδιόων· ὕψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις ἀτίσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμον ἄκρης
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει
 καρχαλῶν, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρας ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;"

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 "δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, δς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρ' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἱ κέ ποθι Ζεὺς
 δῶῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς."

ΙΛΙΑΔΟΣ Η.

Ἑκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν
ἀναίρεσις.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἥδ' ἐ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν
οὔρου, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὥς ἄρα τῷ Τρώεσσιν ἐλδομένοισι φανήτην.

Ἐνθ' ἐλέτην ὁ μὲν νίδν' Ἀρηϊθόοιο ἀνακτος,
Ἄρην ναιετάοντα Μενέσθιον, δν κορυνήτης
γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις
Ἑκτωρ δ' Ἡϊονῆα βάλ' ἐγχεῖ ὀξυόεντι
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἱππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν,
Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην
Δεξιάδην, Ἱππων ἐπιάλμενον ὠκείων,
ῶμον· ὁ δ' ἐξ Ἱππων χαμάδις πέσε, λύντο δὲ γυῖα.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀτξασα
Ἴλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὤρυντ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην·
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶ.
τὴν πρότερος προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων·

“τίπτε σὺ δὴ αὖ μεμαυῖα, Διὸς θυγάτερ μεγάλοιο,
 ἦλθες ἀπ’ Οὐλύμπιοι, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἢ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαῖρεις.
 ἀλλ’ εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὖρωσιν, ἐπεὶ ὡς φίλον ἐπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμπιοι μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἔκτορος ὄρσωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινὰ πού Δαναῶν προκαλέσσεται οἴοθεν οἶος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἔκτορι δίφ.”

Ὡς ἔφατ’, οὐδ’ ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλὴν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιόωσι· 45
 στῇ δὲ παρ’ Ἔκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἣ ῥα νύ μοι τι πίθοιο, κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·
 ὥς γὰρ ἐγὼν ὅπ’ ἤκουσα θεῶν αἰειγενετῶν.”

Ὡς ἔφαθ’, Ἔκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσου δουρὸς ἐλὼν· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἀγαμέμνων εἷσεν ἑυκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέστην ὄρνισιν ἐοικότες αἰγυπιοῖσι
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦτο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπι φριζ
 ὄρνυμένοιο νέον, μελάνει δὲ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ξείπε·
 “κέκλυτέ μεν, Τρῶες καὶ ἑυκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγη,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δίῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμόν δόμεναι πάλιν, ὅφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶη δέ μοι εὖχος Ἀπόλλων,
 τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,
 ὅφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεί Ἑλλησπόντῳ.
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηϊ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον
 ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 οὐ ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.⁹⁰
 ὥς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἰδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι·
 ὁψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
 νείκει δνειδίζων, μέγα δὲ στεναχίζετο θυμῷ.⁹⁵

“ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
 ἦ μὲν δὴ λώβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίλος εἴσιν.
 ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἡμενοὶ αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτῶς.¹⁰⁰
 τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

ἌΩς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν,¹⁰⁵
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
 αὐτὸς τ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων,
 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ἀφραίνεις, Μενέλαε διοτρεφές, οὐδὲ τί σε χρή
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ,¹¹⁰
 μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνουι φωτὶ μάχεσθαι,
 Ἔκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴξεν ἰὼν μετὰ ἔθνος ἐταίρων,¹¹⁵
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἰ περ ἀδειῆς τ' ἔστι καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 δηΐτου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120
 αἷσιμα παρειπών, ὃ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
 γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαίαν ἰκάνει.
 ἦ κε μεγ' οἰμώξει γέρων ἱππηλάτα Πηλεὺς, 125
 ἔσθλός Μυρμιδόνων βουληφόρος ἠδ' ἀγορητής,
 ὃς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν φ' ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι, 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀῖδος εἴσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 ἥβῳμ' ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὦμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 στενωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραιῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὑπτίος οὔδεις ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι·
 τοῦ δ' γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἄλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει φ'· γενηὲ δὲ νεώτατος ἔσκειν ἀπάντων·
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ξνθα καὶ ξνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·

τῷ κε τάχ' ἀντήσκει μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἷ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160

ἌΩς νείκεσσο· ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος, 165

Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἱ γ' ἔθελον πολεμίζειν Ἔκτορι δίῳ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ· 170

“κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγησι
 δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

ἌΩς ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαιο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.” 180

ἌΩς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἂν ὄμιλον ἀπάντη

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὃ γ' ὃν φίλον υἷον ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσι· 475
“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ᾧδε βίην τ' ἀγαθόν, καὶ Ἴλιου ἱφί ἀνάσσειν·
καὶ ποτὲ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

ἌΩς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 485
“δαιμονίη, μή μοί τι λίην ἀκαχίξω θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀἶδι προιάψει·
μοῖραν δ' οὐ τινα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἴλίῳ ἐγγεγάασιν.”

ἌΩς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας
Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθὶ πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' ἐν ἐν ψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποισθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι ἑὺρρείος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
 ὦμοις ἀΐσσονται· ὃ δ' ἀγλαΐῃφι πεποισθώς, 510
 ῥίμφα ἐγούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 τεύχεσι παμφάλνων ὥς τ' ἡλέκτωρ ἐβεβήκει
 καρχαλῶν, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεί', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;"

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 "δαιμόνι', οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι·
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἑὺκνήμιδας Ἀχαιοὺς."

ΙΛΙΑΔΟΣ Η.

Ἑκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν
ἀναίρεσις.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
 ἀμφοτέροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
 ὧς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
 οὖρον, ἐπεὶ κε κάμωσιν ὑῤῃξέστης ἐλάτῃσι
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γνῖα λέλυνται,
 ὧς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.

"Εὐθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἄνακτος,
 Ἀρηὶ ναιετάοντα Μενέσθιον, ὃν κορυνήτης
 γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις·
 Ἐκτωρ δ' Ἡϊονῆα βάλ' ἐγχεῖ ὀξυόεντι
 αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
 Ἴφινόου βάλε δουρὶ κατὰ κρατερὴν ὕσμινην
 Δεξιὰδην, Ἴππων ἐπιάλμενον ὤκειάων,
 ὦμον· ὁ δ' ἐξ Ἴππων χαμάδις πέσσε, λύντο δὲ γυῖα.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
'Αργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
'Ἴλιον εἰς ἱερήν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.
τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

“τίπτε σὺ δὴ αὖ μεμαυία, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ’ Οὐλύμπιοι, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἢ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὖρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμπιοι μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπανσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσσεταί οἱόθεν οἶος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἷον ἐπόρσειαν πολεμίζειν Ἔκτορι δίφ.”

Ὡς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἑλένος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιόωσι· 45
 στή δὲ παρ’ Ἔκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἣ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·
 ὧς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰειγενετάων.”

Ὡς ἔφαθ’, Ἔκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἀγαμέμνων εἷσεν ἔϋκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέστην ὄρνισιν ἐοικότες αἰγυπιοῖσι
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦτο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπι φριξ
 ὄρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ξείπε·
 “κέκλυτέ μεν, Τρῶες καὶ ἔϋκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγη,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δίφ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκει χαλκῷ,
 τεύχεα συλῆσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶη δέ μοι εὖχος Ἀπόλλων,
 τεύχεα σύλῆσας οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεί Ἑλλησπόντῃ.
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηὶ πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον
 ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.
 ὥς ποτὲ τις ἔρρει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλείται.” 90

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἶδεσθαι μὲν ἀνήρασθαι, δεῖσαν δ' ὑποδέχθαι·
 ὁψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
 νείκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
 ἦ μὲν δὴ λῶβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.
 ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἡμενοὶ αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτῶς· 100
 τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

ἌΩς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
 ἐνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺν φέρτερος ἦεν, 105
 εἰ μὴ ἀναίξαντες ἔλον βασιλῆες Ἀχαιῶν,
 αὐτός τ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 “ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
 μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνωνι φωτὶ μάχεσθαι,
 Ἔκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανέρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἴ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημὶ μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 δηῖον ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120
 αἵσιμα παρειπών, ὃ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κε μεγ' οἰμῳξείε γέρων ἱππηλάτα Πηλεΐς, 125
 ἐσθλὸς Μυρμιδόνων βουληφόρος ἦδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθειεν ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκου τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι, 130
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀΐδος εἴσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 ἥβῳμ' ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσλίμωροι,
 Φειᾶς παρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 στεινωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραῖσμε σιδηρεῖῃ· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὐδεὶ ἐρέεσθη· 145
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι·
 τοῦ δ' γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ψ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἶθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·

τῷ κε τάχ' ἀντήσκει μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἳ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἳ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160

Ἄς νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιδιμένοι ἀλκῇ,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος, 165

Μηριόνης, ἀτάλαντος Ἐνναλίφ ἀνδρείφοντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἳ γ' ἔβελον πολεμίζειν Ἔκτορι δίφ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ· 170

“ κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγῃσι
 δηῖον ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

Ἄς ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

Ἄς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, δν ἄρ' ἠθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἂν' ὄμιλον ἀπάντη

δείξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν Ἰκανε φέρων ἀν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἥ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἐμβαλεν ἄγχι παραστάς,
 γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190
 "ὦ φίλοι, ἥ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὖχεσθε Διὶ Κρονίῳ ἀνακτι, 195
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται,
 ἧὲ καὶ ἀμφαδίην, ἐπεὶ οὐ τίνα δείδιμεν ἔμπης·
 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε."
 ὣς ἔφαθ', οἱ δ' εὖχοντο Διὶ Κρονίῳ ἀνακτι· 200
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον." 205
 ὣς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,
 σεύατ' ἐπειθ' οἶός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἴσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων 210
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι.
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
 ἦϊε μακρὰ βιβιάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορώωντες,
 Τρῳᾶς δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215

Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἶας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχλὸς κάμε τεύχων, 220
 σκυτοτόμων ὄχ' ἄριστος, ὧλῃ ἐνὶ οἰκίᾳ ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἶας
 στή ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα 225
 “Ἔκτορ, νῦν μὲν δὴ σάφα εἴσεται οἰόθεν οἶος
 οἶοι καὶ Δαναοῖσιν ἄριστῆς μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσσι ποντοπόροισι
 κεῖτ' ἀπομηνύσας Ἀγαμέμνονι, ποιμένι λαῶν 230
 ἡμεῖς δ' εἰμὲν τοιοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἥδ' ἐπτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἥτε παιδὸς ἀφαιροῦ πειρήτιζε, 235
 ἢ ἐ γυναικός, ἣ οὐκ οἶδεν πολεμήϊα ἔργα.
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
 οἶδα δ' ἐπαΐξαι μόθον ἱππων ὠκείων 240
 οἶδα δ' ἐνὶ σταδίῃ δηΐφ' μέλπεσθαι Ἀρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
 λάθρῃ ὀπιπύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἶαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἔξ δὲ διὰ πύχας ἦλθε δαΐζων χαλκὸς ἀπειρής,

ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο· δεύτερος αὐτε
 Αἴας διογενῆς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη. 255
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊάλου ἡρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεισον λείουσιν ἑοικότες ὠμοφάγοισιν,
 ἣ συσὶ κάπροις, τῶν τε σθένος οὐκ ἀλαπαδύν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260
 ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκῆκίεν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἑκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺν μείζονα λᾶαν αείρας
 ἦκ' ἐπιδιμήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπιδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδι ἐγχριμφθείς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω·
 μέσσω δ' ἄμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “Ἰδαῖ, Ἕκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν πανσώμεσθα μάχης καὶ δηϊοτήτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς δ' κε δαίμων
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην.

νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 σοὺς τε μάλιστα ἔτας καὶ ἑταίρους, οἳ τοι ἕασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἀνακτος
 Τρῶας εὐφρανέω καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ᾧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300
 ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.”

*Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῃ τελαμῶνι·
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305

τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι, ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310

Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
τοῖσι δὲ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315

τὸν δέρον ἀμφί θ' ἔπον, καί μιν διέχευαν ἅπαντα,
μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,
ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης· 320

νώτοιωσιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πολλοὶ γὰρ τεθνῶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἶμα κελαινὸν ἐύρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὄξυς Ἄρης, ψυχὰς δ' Ἀϊδόσδε κατήλθον· 330
τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσι καὶ ἡμιόνουσιν· ἀτὰρ κατακόμεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
οἴκαδ' ἄγῃ, ὅτ' ἂν αὔτε νεώμεθα πατρίδα γαίαν. 335

τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δαίμομεν ὦκα
πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴῃ· 340

ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
ἣ χ' ἱπποὺς καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.”

*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορῇ γένετ' Ἴλιον ἐν πόλει ἄκρη, 345
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·
 τοῖσιν δ' Ἀυτήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 ψευσάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡῦκόμοιο, 355
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀυτήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεδὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοῖ. 360
 αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 ἀντικρὺ δ' ἀπόφῃμι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ' ὅσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλασθε κατὰ πτόλιν, ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἡῶθεν δ' Ἰδαῖος Ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 μῦθον Ἀλεξάνδριοιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἳ κ' ἐθέλωσι 375

παύσασθαι πολέμοιο δυσηχέος, εἰς δ' κε νεκροὺς
κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς δ' κε δαίμων
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

ἄΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
[δόρπον ἔπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380
ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος
νῆτ' πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κήρυξ·
"Ἄτρεΐδῃ τε καὶ ἄλλοι ἄριστῆες Παναχαιῶν, 385

ἠνώγει Πριάμῳ τε καὶ ἄλλοι Τρῶες ἀγανοὶ
εἰπεῖν, αἱ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
μῦθον Ἀλεξάνδριοι, τοῦ εἵνεκα νεῖκος ὄρωρε·
κτῆματα μὲν ὅσ' Ἀλέξανδρος κόλῃς ἐνὶ νηυσὶν
ἡγάγετο Τροίηνδ'—ὥς πρὶν ὠφελλ' ἀπολέσθαι— 390
πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
οὐ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται.

καὶ δὲ τὸδ' ἠνώγεον εἰπεῖν ἔπος, αἱ κ' ἐθέλῃτε
παύσασθαι πολέμοιο δυσηχέος, εἰς δ' κε νεκροὺς 395
κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς δ' κε δαίμων
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

ἄΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὄψ' δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"μήτ' ἄρ' τις νῦν κτήματ' Ἀλεξάνδριοι δεχέσθω 400
μήθ' Ἑλένην· γνωτὸν δὲ καὶ ὅς μάλα νῆπιός ἐστιν,
ὥς ἤδη Τρῶεσσιν ὀλέθρου πείρατ' ἐφῆπται."

ἄΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο·
καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405
"Ἰδαῖ, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσόμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐργίδουπος πόσις Ἑρῆς.”

Ἄως εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄψορρον δ' Ἰδαίος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότη' ἄρ' ἔλθοι 415
 Ἰδαίος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
 στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
 Ἀργεῖοι δ' ἐτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν
 ὀτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρεΐταιο βαθυρρόον Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτως ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ' πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίηον εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ᾧ οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοὶ
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων 445
“Ζεῦ πάτερ, ἥ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
οὐχ ὀράας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
τοῦ δ' ἥ τοι κλέος ἔσται ὅσον τ' ἐπικίδνεται ἥως
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἦρψ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ξειπες. 455
ἄλλος κέν τις τοῦτο θεῶν δέλσειε νόημα,
ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
σὸν δ' ἥ τοι κλέος ἔσται ὅσον τ' ἐπικίδνεται ἥως.
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τείχος ἀναρρήξας τὸ μὲν εἰς ἄλλα πᾶν καταχεῖναι,
αὐτίς δ' ἥϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν.”

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Δήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνήος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἥδ' ἐπίκουροι·
παννύχιος δέ σφιν κακὰ μῆδετο μητίετα Ζεὺς
σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη 480
πρὶν πιεῖν, πρὶν λείψαι ὑπερμενείῃ Κρονίωνι.
κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνον δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Θ.

Κόλος μάχη.

Ἴῃδς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτῃ κορυφῇ πολυδεῖράδος Οὐλύμποιο·
αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
“ κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι, 5
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
πειράτῳ διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
τῇλε μάλ', ἡχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι· 20
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοιινδε
Ζῆν' ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ·
σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμπιοι 25
δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπικιτόν·
ἀλλ' ἐμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται.
ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”

Τὴν δ' ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

ἌΩς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,
ὦκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσεῖην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,
μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἀέκουτε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ἰδὴν δ' Ἰκανε πολυπῖδακα, μητέρα θηρῶν,
Γάργαρον· ἐνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίων,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δαίπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

παυρότεροι· μέμασαν δὲ καὶ ὡς ὑσμῖνι μάχεσθαι,
 χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσουντο λαός,
 περὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἴκοντο, 60
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.
 ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβών· ῥέπε δ' αἴσιμον ἡμαρ Ἀχαιῶν.
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
 αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

Ἐνθ' οὗτ' Ἰδομενεὺς τλῇ μῖμνεν οὗτ' Ἀγαμέμνων,
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρης·
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 οὔ τι ἐκὼν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὔκομοιο,
 ἄκρην κακ κορυφῇν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

φασγάνῳ ἀτίσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα· καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν δλεσσει, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοὴν ἀγαθὸς Διομήδης·
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὥς ἐν ὀμίλῳ ;
 μή τις τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

“ὦς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊζεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἧ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει,
 ἠπεδανὸς δέ νῦ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι 105
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίλοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι,
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστῳρε φόβοιο.
 τούτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

“ὦς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότης Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην 115
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.
 τοῦ δ' ἰὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

νιδὸν ὑπερθύμου Θηβαίου ἼΗνιοπῆα, 120
 Ἴππων ἦνι' ἔχοντα βάλε στήθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ Ἴπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κείσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
 Ἴππω δευέσθην σημάτωντορος· αἶψα γὰρ εὗρεν
 Ἴφιτιδὴν Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' Ἴππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νῦ κε σήκασθεν κατὰ Ἴλιον ἥντε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργῆτα κεραυνόν,
 καδὲ δὲ πρόσθ' Ἴππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλὸξ ὦρτο θεείου καιομένοιο, 135
 τῷ δ' Ἴππω δέισαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα,
 δέισε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 “Τυδεΐδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μῶνυχας Ἴππους.
 ἦ οὐ γιγνώσκεις ὃ τοι ἐκ Διὸς οὐκ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσι,
 δώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο
 οὐδὲ μάλ' ἰφθιμος, ἐπεὶ ἦ πολὺν φέρτερός ἐστι.”

Τὸν δ' ἡμέλιβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης· 145
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 ‘Τυδεΐδης ὑπ' ἐμεῖο φοβεύμενος ἵκετο νῆας.
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεΐα χθών.” 150
 Τὸν δ' ἡμέλιβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·

“ὦμοι, Τυδέος νιὲ δαΐφρονος, οἶον ξείπες.
εἰ περ γάρ σ’ Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων, 155
τάων ἐν κούρησι βάλες θαλεροὺς παρακοίτας.”

Ἄως ἄρα φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους
αὖτις ἀν’ ἰωχμόν· ἐπὶ δὲ Τρῳέες τε καὶ Ἔκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
τῷ δ’ ἐπὶ μακρὸν ἄυσε μέγας κορυθαίολος Ἔκτωρ· 160
“Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·
νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.
ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἷξαντος ἐμεῖο
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικας 165
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”

Ἄως φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
σῆμα τιθεὶς Τρῳέεσσι, μάχης ἑτεραλκεία νίκην.
Ἔκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν ἄψας·
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
γιγνώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων 175
νίκην καὶ μέγα κῆδος, ἀτὰρ Δαναοῖσί γε πῆμα·
νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανώωντο
ἀβλήχρ’ οὐδενόσσωρα· τὰ δ’ οὐ μένος ἄμδν ἐρύξει·
ἵπποι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτῇν.
ἀλλ’ ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180
μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
[Ἀργεῖους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ].”

ἌΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἰθών Λάμπε τε δῖε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν 186
 Ἄνδρομάχη θυγάτηρ μεγάλητορος Ἡετίωνος
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἣ ἔμοί, ὅς πέρ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδεται, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὧμοισιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195
 εἰ τούτῳ κε λάβοιμεν, ἐλποίμην κεν Ἀχαιοὺς
 αὐτοῦνχλὶ νηῶν ἐπιβησέμεν ὠκειάων.”

ἌΩς ἔφατ’ εὐχόμενος, νεμέσθησε δὲ πότνια Ἥρη,
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἤϋδα· 200
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι
 πολλὰ τε καὶ χαρίεντα· σὺν δέ σφισι βούλεο νίκην.
 εἴ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐννοσίχθων·
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτερός ἐστιν.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ’, ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 πληθεύον ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν
 εἰλομένων· εἴλει δὲ θεῶν ἀτάλαντος Ἀρηΐ

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας ἔϊσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,
 ἧ ῥ' ἐν μεσάσῃ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 [ἤμην ἐπ' Ἄϊαντος κλισίας Τελαμωνιάδαο
 ἦδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας 225
 εἴρυσαν, ἡγορέῃ πῖσυνοι καὶ κάρτεϊ χειρῶν·]
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 “αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνδὸς ἄξιοι εἶμεν
 Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ. 235
 Ζεῦ πάτερ, ἧ ῥά τιν' ἦδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτη ἄσας καὶ μιν μέγα κῦδος ἀπηύρας·
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν
 νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα, 240
 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”
 Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἐνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺν πρῶτος Τρώων ἔλεν ἄνδρα κορυστῆν,
 Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμέναι ἀλκήν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἐνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ' τιν' οἶστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκειν, 270
 αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὧς ὑπὸ μητέρα δύσκειν
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
 Ὅρσιλοχον μὲν πρῶτα καὶ Ὅρμενον ἦδ' Ὀφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ξείπε· 280

“Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,
καὶ σε νόθον περ ἑόντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
τὸν καὶ τηλόθ' ἑόντα εὐκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·
αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον,
πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω,
ἢ τρίποδ' ἢ ἐ δῶυ ἵππους αὐτοῖσιν ὄχεσφιν 290
ἢ γυναιχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
“Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις; οὐ μὲν τοι ὄση δύνამίς γε πάρεστι
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἰλίον ὠσάμεθ' αὐτούς, 295
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
ὀκτὼ δὴ προέηκα ταυνυγλώχινας οἷστους,
πάντες δ' ἐν χροῦ πῆχθεν ἀρηϊθῶων αἰζήων·
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα.”

Ἥ ῥα, καὶ ἄλλον οἷστὸν ἀπὸ νευρῆφιν ἱαλλεν 300
Ἔκτορος ἀντικρὺ, βαλέειν δέ ἐ ἔτο θυμός·
καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα
υἷὸν ἔδν Πριάμοιο κατὰ στήθεος βάλεν ἰῶ,
τόν ῥ' ἐξ Αἰσύμηθεν ὀπνιομένη τέκε μήτηρ
καλὴ Καστιάνειρα δέμας ἔικυῖα θεῇσι. 305
μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπη,
καρπῶ βριθομένη νοτίησί τε εἰαρινῇσιν,
ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἷστὸν ἀπὸ νευρῆφιν ἱαλλεν
Ἔκτορος ἀντικρὺ, βαλέειν δέ ἐ ἔτο θυμός. 310
ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἄλλ' Ἀρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν·
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταῖρον,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἐόντα
 ἵππων ἡνί' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ,
 βῆ δ' ἰθὺς Τεύκρον, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 αὐερόντα παρ' ὤμων, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστι,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,
 στῆ δὲ γυνὴ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς Ἐχλίοιο πάϊς καὶ δῖος Ἀλᾶστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἀψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὥρσεν 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·
 Ἑκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων σὺδς ἀγρίου ἢ ἐ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἑκτωρ ὥπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων ἥε βροτολοιγοῦ ἼΑρηος.

Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἄνδρὸς ἐνὸς ῥίπῃ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἷδν
τειρόμενον σῶεσκον ὑπ' Εὐρυσθέης ἀέθλων.
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν,
εὐτέ μιν εἰς Ἀἶδαο πυλάρταο προὔπεμψεν
ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀἶδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370
ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἶπῃ.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο 375

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἢ νῶϊ Πριάμοιο πᾶϊς κορυθαίολος Ἑκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἢ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνοὺς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς· ἐπ' οὐδὲι 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρύνοντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε χάσασθ' ἄρ' αἰνῶς,
 Ἴριν δ' ὦτρυνε χρυσόπτερον ἀγγελέουσιν·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὥκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπητῃσι κεραυνός· 405
 ὄφρ' εἰδῇ γλαυκῶπις δῖ' ἄν φ' πατρὶ μάχῃται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αίει γάρ μοι ξωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410
πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμιοιο
ἀντομένη κατέρυκε, Διὸς δὲ σφ' ἐννεπε μῦθον·
“πῇ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;
οὐκ ἔα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
ᾧδε γὰρ ἠπέλιψε Κρόνου παῖς, ἥ τελέει περ, 415
γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπησι κεραυνός·
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχῃαι. 420
Ἥρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ξωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·
ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδεές, εἰ ἐτεόν γε
τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεΐραι.”

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
νῶϊ ἐῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχῃ· κείνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ 430
Τρωσὶ τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κἀπησιν,
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον
μῖγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐϋτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκετα θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔξετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετήισθον, Ἀθηναίη τε καὶ Ἥρη ;
 οὐ μὲν θην καμέτην γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ᾧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ᾗεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ 455
 ἄψ ἔς Ὀλυμπον ἴκεσθον, ἵν' ἀθανάτων ἔδος ἔστίν.”
 ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ᾗν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξειπες.
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεαι, αἱ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων
 οὐ γὰρ πρὶν πολέμον ἀποπαύσεται ὄβριμος Ἑκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδῶκεα Πηλεΐωνα,
 ἥματι τῷ δὲ ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475
 στείλει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.
 ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νεῖατα πείραθ' Ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε
 ἦμενοι οὗτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
 τέρποντ' οὗτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

Ὡς φάτο, τὸν δ' οὗ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὀκεανῷ λαμπρὸν φάος ἠελίοιο, 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
 ἀσπασίῃ τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἑκτωρ,
 νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήμενι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τὸν ῥ' Ἑκτωρ ἀγόρευε δίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης, 495
 τῷ δ' γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηΐδα·
 "κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἀψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ' ὑπὲξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἔδωδῆν
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἱφία μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἠοῦς ἠριγενεῖης
 καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἴκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίειν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἢ ἰῶ ἢ ἔγχρ' ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,
 τὸν δ' ἠοῦς Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω. 525
 εὐχομαι ἐλπόμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθὲνδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶτ' ὃ ὑπηῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπι γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείνη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅτω,
 κείσεται οὐτηθείς, πολέες δ' ἄμφ' αὐτὸν ἐταῖροι,
 ἡελίου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὧς
 εἶην ἀθάνατος καὶ ἀγήρως ἡματα πάντα,
 τιόιμην δ' ὧς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὧς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.”

ἌΩς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρώες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἵφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας.]
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
 [ἠδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550
 οὐδ' ἔβελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 ἦατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
 ὧς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἄριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
 ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόονες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δὲ τ' εἶδεται ἄστρα, γέγηθε δὲ τε φρένα ποιμήν·
 τόσσα μεσηγὺν νεῶν ἠδὲ Ξάνθοιο ῥοάων 560
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πᾶρ δὲ ἐκάστω
 ἦατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας
 ἐσταότες παρ' ὄχεσφιν ἐϋθρονον Ἡῶ μίμνον. 565

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

ὣς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβον κρυόεντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορβύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·
ὥς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.
ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἣ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ· 15
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενείφιλον εἶναι,

ὅς δὴ πολλάων πολλῶν κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἔστί μέγιστον. 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἱες Ἀχαιῶν 30
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἦ θέμις ἔστί, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας· Ἀργείων ἡμὲν νέοι ἦδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἔστί μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπει υἱὰς Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἔστᾱσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλὰ.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 "Τυδείδῃ, πέρι μὲν πολέμφ' ἐνὶ καρτερὸς ἔσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.
 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσοι Ἀχαιοί, 55

οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πᾶσι εἴης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάξεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ξειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρυπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυν δαῖτα γέρονσιν· ἔοικέ τοι, σὺ τοι ἀεικές. 70
 πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσειαι ὃς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καλοῦσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νῦξ δ' ἦδ' ἡ δὲ διαρραίσει στρατὸν ἡ δὲ σαώσει.”
 Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἦδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, νῆας Ἀρηος,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηΐπυρόν τε,
 ἦδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω 85
 κούροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καὶ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·

ἐνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δὲ σφί τίθει μενοεικέα δαῖτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν 95

“ Ἀτρεΐδη κῦδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἡδ' ἐπακοῦσαι, 100
κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θύμῳς ἀνώγῃ
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.

αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην

χωομένου Ἀχιλλῆος ἔβης κλισίῃθην ἀπούρας
οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
ἠτίμησας· ἔλῳν γὰρ ἔχεις γέρας· ἄλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μειλίχοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ ὦ γέρον, οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἄλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέησι πιθήσας,

ἄψ' ἐθέλω ἀρέσαι δόμενά τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα
 αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλήϊος εἶη ἀνὴρ ὃ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτὰ γυναικας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἃς ὅτε Λέσβον ἔυκτιμένην ἔλεν αὐτὸς
 ἐξελόμην, αἳ κάλλει ἐνίκων φῦλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἡν τὸτ' ἀπηύρων,
 κούρη Βρισηΐος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναικας εἴκοσιν αὐτὸς ἐλέσθω,
 αἳ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιῶκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλήῃ ἐνι πολλῇ.
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα, 145
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσος οὐ πώ τις ἐῖη ἐπέδωκε θυγατρὶ·
 ἐπτὰ δέ οἱ δώσω εὐ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν, 150
 Φηράς τε ζαθέας ἠδ' Ἀνθειαν βαθύλειμον,

καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἄλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτλήνῃσι θεὸν ὧς τιμήσουσι 155
 καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλάξαντι χόλοιο.
 δμηθήτω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἐχθιστος ἀπάντων—
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἦδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι.”

Τὸν δ' ἡμέμβει' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “'Ατρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν 'Αγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς 'Αχιλῆϊ ἀνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.
 εἰ δ' ἄγε, τοὺς ἀν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.
 Φοῖνιξ μὲν πρῶτιστα δίφιλος ἡγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος 'Οδυσσεύς·
 κηρύκων δ' 'Οδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, εὐφημήσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ.”

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ξειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,
 ὠρμώντ' ἐκ κλισίης 'Αγαμέμνονος 'Ατρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,
 δενδύλλων ἐς ἕκαστον, 'Οδυσσῆϊ δὲ μάλιστα, 180
 πειρᾶν ὧς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

Τὼ δὲ βήτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης
 πολλὰ μάλ' εὖχομένῳ γαιήοχῳ ἐννοσιγαίῳ

ῥῆϊδῶς πεπιθεῖν μεγάλας φρένας Αλακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
 τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας·
 τῇ ὃ γε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αλακίδαην, ὅποτε λήξειεν αἰδῶν.
 τῷ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπῶν ἕδος ξυθα θάασσεν.
 ὥς δ' αὖτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον· ἦ τι μάλα χρεώ,
 οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοὶ ἔστων.”
 ὥς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστω·
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάβρθω.”
 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205
 αὐτὰρ ὃ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
 ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,
 ἐν δὲ σὺδς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἄμφ' ὀβελοῖσιν ἔπειρε, 210
 πῦρ δὲ Μενoitιάδης δαίεν μέγα, ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἑμαράνθη,
 ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσε,
 πάσσε δ' ἄλδς θείοιο κρατευτῶν ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὦπτησε καὶ εἰν ἑλεοῖσιν ἔχενε, 215

Πάτροκλος μὲν σίτον ἔλων ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θελοῖο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἐταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Ἀἶας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δειδέκτ' Ἀχιλλῆα·
 “χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν ἔϊσης οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαι
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ’· ἀλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
 νῆας ἑὺσσέλμους, εἰ μὴ σύ γε δύσαι ἀλκὴν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ’ ἔτι φασὶ
 σχήσεσθ’, ἀλλ’ ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδὲ τι τῖει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δὲ ἐλύσσα δέδυκεν.
 ἀράται δὲ τάχιστα φανήμεναι Ἥῳ δῖαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ’ ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ’ αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἴη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἀργεος ἵπποβότοιο.
 ἀλλ’ ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἷας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ρεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἡ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἡρῇ
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἥδὲ γέροντες·
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἑξήκοσι, δώδεκα δ' ἵππους 265
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουτο.
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουτο.
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἔλες αὐτὸς
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φύλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἣν τότε ἀπηύρα,
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμῆται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι, 275
 ἣ θέμις ἐστίν, ἀναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὔτε
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωϊάδας δὲ γυναῖκας εἰκόσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, σῦθαρ ἀρούρης,
 γαμβρός κέν οἱ ξοῖς· τίσει δέ σε ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλῇ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα,
 τῶν ἦν κ' ἐθέλῃσθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσσο' οὐ πώ τις ἔῃ ἐπέδωκε θυγατρί· 290
 ἐπτα δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν
 Φηράς τε Ζαθέας ἥδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,
 οἳ κέ σε δωτίησι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺν δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἕκτορ' ἔλοισ; ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
 οἱ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρή μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
 ἧ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν
 ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δητοῖσιν ἐπ' ἀνδράσι νωλεμέες αἰεὶ.
 ἴση μοῖρα μένουντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργός. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτήῃσι νεοσσοῖσι προφέρῃσι
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν ἀψήνους νύκτας ἱανον, 325
 ἡμάτα δ' αἱματόευντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἕνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἑνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὀπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἡ οὐχ' Ἑλένης ἕνεκ' ἠὲκόμοιο;
 ἡ μοῦνοι φιλέουσ' ἄλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω εὖ εἰδότης· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεύ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνιοιο
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὁρμήν. 355
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νήας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεαι, ἣν ἐθέλῃσθα καὶ αἶ κέν τοι τὰ μεμήλῃ,
 ἥρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νήας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἦδὲ γυναῖκας ἐϋζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργων·
 ἐκ γὰρ δή μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375

ἐξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ξηλος
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρδὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκισ τε καὶ εἰκοσάκισ τόσα δόλῃ
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 αἷ θ' ἐκατόμυλοι εἰσι, διηκόσιοι δ' ἄν' ἐκάστας
 ἀνέρες ἔξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δολή ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι· 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἱ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεὺς θήν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός.
 πολλαὶ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 395
 κούραι ἀριστήων, οἳ τε ποτλίεθρα ῥύονται,
 τᾶων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, ἔϊκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον ποτλίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
 Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληϊστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λείπτῃ
 οὔθ' ἔλετή, ἐπεὶ ἄρ' κεν ἀμείψεται ἔρκος ὀδόντων.
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαίαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλίου αἰπυνῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἧ κέ σφιν νῆάς τε σόφ καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσσαντο ἐμεῦ ἀπομνησίαντος·
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἦν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξω.”
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·
 ὄψε δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
 “εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι 435
 πῦρ ἐθέλεις ἀτὶ δηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποίμην
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

νῆπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο, 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἡβώοντα,
 οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἥ δ' αἶεν ἐμὲ λισσέσκετο γούναυν
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἷσθεις
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἑρινῦς,
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον νῖδν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνεια.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξέϊ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ
 δήμου θῆκε φάτιν καὶ οὐνεῖδα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωόμενοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔοντες
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθην πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴανον 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμφῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἑρεβεννή,
 καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξήλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ῥεία, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναικάς.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καὶ μ' ἐφίλησ' ὥς εἴτε πατὴρ ὃν παῖδα φιλήσῃ
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσων.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῃ
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψον τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοὶ ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγαυῆσι
 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἀνθρώποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγαλοιο,
 χῳαὶ τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.
 ἣ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 δς μὲν τ' αἰδέσεται κούρας Διδὸς ἄσπον λούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἐκλυον εὐχομένοιο·
 δς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι
 τῷ Ἄτην ἄμ' ἐπεσθαι, ἵνα βλαφθεῖς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διδὸς κούρησιν ἐπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἐγωγέ σε μῆνιν ἀπορρίψαιτα κελομένην
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαϊκόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὗ τι νεμεσσητὸν κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσι.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐρανῆς,
 Κουρήτες δὲ διαπραθείειν μεμαῶτες Ἀρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὦρσε,
 χωσαμένη δ' οἳ οὗ τι θαλύσια γουνῷ ἀλωῆς
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἦ λάθεται ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἦ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὤρσεν ἐπὶ χλοῦνην σὺν ἄγριον ἀργιόδοντα,
 ὅς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτειεν Μελέαγρος,
 πολλέων ἐκ πολλῶν θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἄλεγεινῆς.
 ἦ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,
 ἄμφι σὺδς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
 τεύχεος ἔκτοσθεν μίμνειν πολέες περ ἐόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδου χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
 Ἰδεῶ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ
 Ἀλκούνῃη καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκύνος πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων—
 τῇ δ' ὅ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἦ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτιο φόνοιο,

πολλά δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Αἶδην καὶ ἔπαινήν Περσεφόνειαν,
 πρόχυν καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβessφιν, ἀπειλῖχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὁμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπουν δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδῖον Καλυδῶνος ἔραυνῆς,
 ξυθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγουν, τὸ μὲν ἥμισυ οἶνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδῖοιο ταμέσθαι. 580
 πολλά δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος νιόν·
 πολλά δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσουσθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλά δ' ἑταῖροι, 585
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον ἐϋζώνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κῆδε', ὅς' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷζας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτῶς.

ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνόμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὐ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
 ἣ μ' ἔξι παρὰ νηυσὶ κορωνίσιν, εἰς δ' κ' αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 610
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
 καλόν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ· 615
 ἴσον ἐμοὶ βασιλεὺς καὶ ἥμισυ μείρεο τιμῆς.
 οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξῃς μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
 φρασσόμεθ' ἣ κε νεώμεθ' ἐφ' ἡμέτερ', ἣ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ δ' γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· σὺ γάρ μοι δοκέει μύθοιο τελευτῇ 625
 τῇδ' ἐγ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἔοντα,
 οἳ πού νῦν ἕεται ποτιδέγμενοι· αὐτὰρ Ἀχιλλεύς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίμεν ἕξοχον ἄλλων,

νηλής· καὶ μέν τίς τε κασιγνήτοιο φονῆς
 ποιήνῃ ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καί ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποιήνῃ δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἴης· νῦν δέ τοι ἐπὶ παρὶσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' Ἰλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν ξείσαο μυθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅπποτε κείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρεΐδης, ὥς εἴ τι ν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἷὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω.” 655

Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
 κῶεά τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον.
 ἐνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δῖαν ἔμμινεν.
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρηος· 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι ἐϋζωνος, τὴν οἱ πόρε διὸς Ἀχιλλεύς
 Σκύρον ἐλὼν αἰπείαν, Ἐνυῆος πολλίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
 τοὺς μὲν ἄρα χρυσείοισι κυπέλλοις υἷες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἐκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
 ἦ ἀπέειπε, χόλος δ' ἐτ' ἔχει μεγαλήτορα θυμόν ;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅππως κεν νῆάς τε σόφως καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπέλιπεν ἅμ' ἡοῖ φαινομένῃφι
 νῆας ἐϋστέλμους ἅλαδ' ἐλκέμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτετε τέκμωρ 685
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ὥς ἔφατ'· εἰσὶ καὶ οἷδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δῶω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει.”

ᾧ ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκτὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἷες Ἀχαιῶν 695

ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Ἄτρεϊδῶ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ’ ἀγήνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνήκας. 700
 ἀλλ’ ἦ τοι κείνουν μὲν ἐάσομεν, ἦ κέν ἴησιν,
 ἦ κε μένῃ· τότε δ’ αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ’ ἄγεθ’, ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ’ αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”
 Ὡς ἔφαθ’, οἳ δ’ ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ξυθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαϊῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡὔκομοιο, 5
τείχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλασαν
ἢ νικητόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὥς πυκνὴ ἐν στήθεσσιν ἀνεστενάχισ' Ἀγαμέμνων
νείοθεν ἐκ κραδίας, τρομέοντο δὲ οἱ φρένες ἐντός. 10
ἢ τοι ὅτ' ἐς πεδίου τὸ Τρωϊκὸν ἀθρήσειε,
θαύμαζεν πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρό,
αὐλῶν συρίγγων τ' ἐνοπὴν ὀμαδὸν τ' ἀνθρώπων.
αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
ὀρθωθείς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος

αἰθωνος μέγαλοιο ποδηγεκές, εἴλετο δ' ἔγχος.

“Ὡς δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25

ὑπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν

Ἄργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην

ἧλυθον ἐς Τροίην πόλεμον θρασὺν ὁρμαίνοντες.

παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε

ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας 30

θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.

βῆ δ' ἴμεν ἀνστήσων δυ ἀδελφεόν, ὃς μέγα πάντων

Ἄργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμψ.

τὸν δ' εὐρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ

νῆτ' πάρα πρύμνῃ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών. 35

τὸν πρότερος προσέειπε βοῇν ἀγαθὸς Μενέλαος·

“τίφθ' οὕτως, ἥθειε, κορύσσεαι ; ἢ τιν' ἐταίρων

ὀτρυνέεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς

δεῖδω μὴ οὗ τις τοι ὑπόσχηται τόδε ἔργον,

ἄνδρας δυσμενέας σκοπιαζέμεν οἶος ἐπελθὼν 40

νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,

κερδαλέης, ἢ τίς κεν ἐρύσσεται ἡδὲ σαώσει

Ἄργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·

οὐ γάρ πω ἰδόμεν, οὐδ' ἔκλυνον αὐδῆσαντος,

ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,

ὅσος Ἐκτωρ ἔρρεξε διίφιλος υἱᾶς Ἀχαιῶν,

αὐτως, οὔτε θεῶς υἱὸς φίλος οὔτε θεοῖο. 50

ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι

δηθὰ τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.

ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον

ρίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον

εἶμι, καὶ ὀτουνέω ἀνστήμεναι, αἶ κ' ἐθέλῃσιν 55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἥδ' ἐπιτεῖλαι.
 κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμέμβετ' ἔπειτα βοῖν ἀγαθὸς Μενέλαος· 60
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἥδὲ κελεύεις ;
 αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,
 ἦε θέω μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω ; ”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ αὖθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν 65
 ἐρχομένῳ· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.
 φθέγγεο δ' ἥ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
 ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι 70
 Ζεὺς ἐπὶ γιγνομένοισιν ἰεὶ κακότητα βαρεῖαν.”

Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·
 αὐτὰρ ὁ βῆ ρ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

παρ δὲ ζωστήρ κείμενος, ὧς ρ' ὁ γεραίος
 ζώνωνθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
 ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
 Ἀτρεΐδην προσέειπε καὶ ἐξερεΐνετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
 νύκτα δι' ὀρφναῖν, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι ;
 ἦέ τιν' οὐρήων διζήμενος, ἦ τιν' ἐταίρων ;
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ; ” 85

Τὸν δ' ἡμέμβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσεται Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ᾧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθῆών ἐκθρόσκει, τρομέει δ' ὑπὸ φαιδιμα γυῖα. 95
 ἀλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν ἦαται· οὐδέ τι ἴδμεν 100
 μή πως καὶ διὰ νύκτα μενοιμήσωνσι μάχεσθαι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 “Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θην Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἀνακτα·
 τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσῃ, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστήας πονέεσθαι
 λισσόμενος· χρεῖ᾽ οὐ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”

Τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
πολλάκι γὰρ μεθειῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὔτ’ ὅκωφ εἰκων οὔτ’ ἀφραδίῃσι νόοιο,
ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὁρμήν.
νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὗς σὺ μεταλλῆς. 125
ἀλλ’ ἴομεν· κείνους δὲ κίχησόμεθα πρὸ πυλάων
ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ’ ἀπιθήσει
Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.” 130

“Ὡς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ’ ἄρα χλαῖναν περυνήσατο φοινικέεσσαν
διπλὴν ἐκταδίην, οὐλὴ δ’ ἐπενήνοθε λάχνη.
εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ, 135
βῆ δ’ ἵκναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
φθεγξάμενος· τὸν δ’ αἴψα περὶ φρένας ἤλυθ’ ἰωή,
ἐκ δ’ ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140
“τίφθ’ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἷοι ἀλᾶσθε
νύκτα δι’ ἀμβροσίην, ὃ τι δὴ χρεῖω τόσον ἴκει ;”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145
ἀλλ’ ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικε
βουλὰς βουλεύειν, ἧ φευγέμεν ἢ μάχεσθαι.”

“Ὡς φάθ’, ὃ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ’ ὤμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.
βὰν δ’ ἐπὶ Τυδείδην Διομήδεα· τὸν δ’ ἐκίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι.

εὔδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
 ὀρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὔδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραυλοιο, 155
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερῆνιος ἱππότης Νέστωρ,
 λὰξ ποδὶ κινήσας, ὥτρυνέ τε νείκεσέ τ' ἄντην·
 “ ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ὤπτεῖς ;
 οὐκ ἄτεις ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
 ἦται ἀγχι νεῶν, ὀλίγος δ' ἔτι χώρος ἐρύκει ;”

ᾧ φάθ', ὃ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νῦν καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποιχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

Τὸν δ' αὖτε προσέειπε Γερῆνιος ἱππότης Νέστωρ·
 “ ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ξειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖ᾽ βεβίηκεν Ἀχαιοὺς.
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ βιώναι.
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175
 ἄνστησον—σὺ γάρ ἐσσι νεώτερος—εἰ μ' ἐλεαίρεις.”

ᾧ φάθ', ὃ δ' ἀμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἦρως.

Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180
 οὐδὲ μὲν εὔδοντας φυλάκων ἡγήτορας εὔρον,
 ἀλλ' ἐργηγορτὶ σὺν τεύχεσιν ἦατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ἕλην
 ἐρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίουνδε γὰρ αἰεὶ
 τετραφάθ', ὅππότε' ἐπὶ Τρώων αἰτοῖεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
 “οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τι ν' ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

“Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' αἶμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλῇν. 195
 τοῖς δ' αἶμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ᾗσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριώοντο
 ἐν καθαρῷ, ὅθι δὴ νεκρῶν διεφαίνετο χῶρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἔκτωρ 200
 ὄλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἔνθα καθεζόμενοι ἔπέ' ἀλλήλοισι πίφασκον·
 τοῖσι δὲ μύθων ἥρχε Γερήνιος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205
 ἐλθεῖν, εἴ τινα που δηῖων ἔλοι ἐσχατόωντα,
 ἢ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιώωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιούς. 210
 ταῦτά κε πάντα πύθοιτο, καὶ ἀψ' εἰς ἡμέας ἔλθοι
 ἀσκηθὴς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἔσθλή·
 ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ὅιν δώσουσι μέλαιναν 215

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220

ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγυς ἐόντων,

Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,

μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δὺ' ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν

ὅπως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225

ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

ἌΩς ἔφαθ', οἱ δ' ἔβελον Διομήδεϊ πολλοὶ ἔπεισθαι.

ἠβελήτην Αἴαντε δὺω, θεράποντες Ἄρης,

ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,

ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230

ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον

Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

“Τυδείδῃ Διομήδῃ, ἐμῷ κεχαρισμένε θυμῷ,

τὸν μὲν δὴ ἔταρόν γ' αἰρήσῃαι, ὃν κ' ἐθέλῃσθα, 235

φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.

μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω

καλλείπειν, σὺ δὲ χεῖρον ὀπάσῃαι αἰδοῖ εἴκων,

ἐς γενεὴν ὀρώων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἌΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240

τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·

“εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θέλοιο λαθολίμνῃ,

οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ

ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παιλλὰς Ἀθήνη. 245

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο

ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδεΐδη, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νῦν ἄνεται, ἐγγύθι δ' ἥώς,
 ἄστρα δὲ δὴ προβέβηκε, παρῷχωκεν δὲ πλέων νῦν
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

“Ὡς εἰπόνθ’ ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες—τὸ δ’ ἐὼν παρὰ νητὶ λέλειπτο—
 καὶ σάκος· ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ταυρεῖην, ἀφαλόν τε καὶ ἄλλοφον, ἣ τε καταίτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
 Μηριόνης δ’ Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην 260
 καὶ ξίφος, ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ’ ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως· μέσση δ’ ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ’ ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ’ Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ’ ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270
 δὴ τότε· Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθείσα.

Τὼ δ' ἐπεὶ οὖν ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην,
βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγὺς ὁδοῖο
Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι
νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
“ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας ἐϋκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὖτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “ κέκλυθι νῦν καὶ ἐμείο, Διὸς τέκος, Ἀτρυτώνη·
 σπεῖό μοι ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδείῃ δίῳ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾗει.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μελιχίον μῦθον φέρε Καδμείοισι
 κείσθ'· ἀτὰρ ἄψ ἀπιὼν μάλα μέρμερα μῆσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
 σοὶ δ' αὖ ἐγὼ ῥέξω βούν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ἌΩς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρῃ μεγάλῳ,
 βάν ῥ' ἔμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἶμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶασ' Ἔκτωρ
 εὐδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήταρες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δώρῳ ἔπι μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τίς κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροίτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες 310
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ἣν δέ τις ἐν Τρώεσσι Δόλῳ, Εὐμήδεος υἱὸς
κῆρυκος θείοιο, πολύχρυσος πολύχαλκος, 315

ὃς δὴ τοι εἶδος μὲν ξὺν κακός, ἀλλὰ ποδώκης·

αὐτὰρ ὁ μούνος ξὺν μετὰ πέντε κασιγνήτησιν.

ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·

“Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320

ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσοῦν

ἣ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ

δωσέμεν, οἱ φορέουσιν ἀμύμονα Πηλεΐωνα,

σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·

τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325

νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι

βουλὰς βουλεύειν, ἣ φευγέμεν, ἥε μάχεσθαι.”

ἌΩς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσοῦν

“ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,

μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330

Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι.”

ἌΩς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθουνεν·

αὐτίκα δ' ἄμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα,

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,

κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335

βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν

ἐλθὼν ἐκ νηῶν ἄψ' Ἑκτορι μῦθον ἀποίσειν.

ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,

βῆ ῥ' ἂν ὁδὸν μεμᾶς· τὸν δὲ φράσατο προσιόντα

διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340

“οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,

οὐκ οἶδ' ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,

ἣ τινα συλήσων νεκύων κατατεθνηώτων.

ἀλλ' ἐώμην μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
 ἔγχει ἐπαΐσσω, μή πως προτὶ ἄστυ ἀλύξῃ."

ἌΩς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
 κλινθήτην· ὃ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὄσσον τ' ἐπὶ οὔρα πέλονται
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τῷ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταίρους 355
 ἐκ Τρώων λέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἀπασαν δουρηνεκὲς ἦ καὶ ἔλασσον,
 γυνῷ ῥ' ἄνδρας δηΐους, λαιψήρα δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δῶω κύνε, εἰδότε θήρης, 360
 ἦ κεμάδ' ἦε λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 χῶρον ἂν ὑλήενθ', ὃ δέ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδεΐδης ἦδ' ὃ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσι 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 φθαλὴ ἐπευξάμενος βαλέειν, ὃ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 "ἦε μέν', ἦε σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον."

Ἦ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 δεξιτερὸν δ' ὑπὲρ ὦμον ἐΰξου δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγη· ὃ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρὸς ὑπαὶ δειούς· τὼ δ' ἀσθμαίνοντε κινήτην,
 χειρῶν δ' ἀψάσθην· ὃ δὲ δακρύσας ἔπος ἤυδα·
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολὺκμητός τε σίδηρος,
 τῶν κ' ὕμιν χαρίσαιοτο πατὴρ ἀπερελσί' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
 “θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὀρφναῖην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι ;
 ἢ τινα συλήσων νεκρῶν κατατεθνηώτων ;
 ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνῆκε ;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 “πολλῆσιν μ' ἄτησι παρὲκ νόον ἤγαγεν Ἔκτωρ,
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδίσας προσέφη πολὺμητις Ὀδυσσεύς· 400
 “ἢ ῥά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμὸς,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμῆμεναι ἢδ' ὀχέεσθαι,
 ἄλλῃ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτῃ τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κείται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἥ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥ πόλινδε 410
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτῶρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶ,
 βουλὰς βουλευέει θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρειαι, ἥρως,
 οὗ τις κεκρμένη ρύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν ἦται οὐδὲ γυναικες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἢ ἀπάνευθε ; δλείπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλῃς Κἄρες καὶ Παίονες ἀγκυλότοξοι
 καὶ Ἀλέγες καὶ Καύκωνες δῖοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἱππόμαχοι καὶ Μήονες ἱπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξέρεεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρηήκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·
 ἐν δέ σφιν Ῥήσος βασιλεύς, παῖς Ἡϊονῆος. 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοῖοι·
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελῶρια, θαῦμα ἰδέσθαι,

ἦλνυθ' ἔχων· τὰ μὲν οὖν τι καταθυνητοῖσιν ἔοικεν 440
 ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἦέ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἦε κατ' αἶσαν ἔειπον ἐν ὑμῖν, ἦε καὶ οὐκί. 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ μὴ δὴ μοι φύζιν γε, Δόλων, ἐμβάλλαιο θυμῷ,
 ἐσθλά περ ἀγγελίας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἦε μεθῶμεν,
 ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
 ἦε διοπτρεύσων ἦ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν δλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενέλου χεירὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χεῖρὶ καὶ εὐχόμενος ἔπος ηὔδα·
 “ χαῖρε, θεά, τοῖσδεσσι· σέ γάρ πρώτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

ᾧ δ' ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465
 θῆκεν ἀνὰ μυρικήν· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρικής τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἶξον ἰόντες. 470
 οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
 τριστοιχί· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.
 ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475

τὸν δ' Ὀδυσσεὺς προπάραιθεν ἰδὼν Διομήδεϊ δείξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 οὗς νῶϊν πίφανσκε Δόλων, δν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
 ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὣς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτείνει δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν, 485
 αἶγεσιν ἢ δέεσσι, κακὰ φρονέων ἐνορούσῃ,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδεὸς υἱός,
 ὅφρα δυώδεκ' ἐπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μῆδὲ τρομεοῖατο θυμῷ

νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδεὸς υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ', Οἰνεῖδαο πάϊς, διὰ μῆτιν Ἀθήνης.

τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυχας ἵππους,
 σὺν δ' ἥειρεν ἱμάσι καὶ ἐξήλυνεν ὀμίλου
 τόξῳ ἐπιπλήσων, ἐπεὶ οὐ μᾶστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίφ.

Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,

ἥ δ' γε δίφρον ἑλών, ὅθι ποικίλα τεύχε' ἔκειτο,
ῥυμοῦ ἑξερύοι ἥ ἑκφόροι ὑψόσ' αἰείρας, 505

ἥ ἔτι τῶν πλεόνων Ὀρηκῶν ἀπὸ θυμὸν ἔλοιτο.
εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·

“νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

“Ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
καρπαλίμως δ' ἵππων ἐπεβήσето· κόψε δ' Ὀδυσσεὺς
τόξω· τοὶ δ' ἐπέτουντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἷδν ἔπουσαν·

τῇ κοτέων Τρώων κατεδύσето πουλὺν ὄμιλον,
ᾧρσεν δὲ Ὀρηκῶν βουλευφόρον Ἴπποκόωντα,
Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
ὥς ἴδε χῶρον ἐρήμιον, ὅθ' ἔστασαν ὠκέες ἵπποι, 520

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
ᾧμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
Τρώων δὲ κλαγγή τε καὶ ἄσπετος ᾧρτο κυδοιμὸς
θυνόντων ἄμυδις· θηεῖντο δὲ μέρμερα ἔργα,
ὅσος ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,
ἐνθ' Ὀδυσσεὺς μὲν ἐρυξε διίφιλος ὠκέας ἵππους,
Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
ἐν χεῖρεσσ' Ὀδυσσῇ τίθει, ἐπεβήσето δ' ἵππων·
μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην 530
νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.

Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ψεύσομαι, ἥ ἔτυμον ἐρέω· κέλεται δέ με θυμός.
ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δειδοίκα κατὰ φρένα μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὐ πω πᾶν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίλοισι·
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ·
 “εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅππως τούσδ' ἵππους λάβετον, καταδύντες ὄμιλον 545
 Τρώων, ἣ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
 αἰνῶς ἀκτίνεσσιν ἑοικότες ἡέλλιοι.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι
 μιμνάζειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστῆς·
 ἀλλ' οὐ πω ταίους ἵππους ἴδον οὐδ' ἐνόησα. 550
 ἀλλὰ τιν' ὕμμ' ὀίω δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἥε περ οἶδε
 ἵππους δωρήσαιτ', ἐπεὶ ἡ πολὺ φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
 Θρηϊκιοί· τὸν δέ σφιν ἀνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, πὰρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.”

Ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καγχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδείδew κλισίην εὐτυχτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσι

φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος Ἴπποι
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·
 νηϊ δ' ἐνὶ πρύμνῃ ἔναρα βροτόευστα Δόλωνος 570
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἑτοιμασσαίατ' Ἀθήνη.
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἐσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

ΙΛΙΑΔΟΣ Α.

Ἀγαμέμνωνος ἀριστεία.

Ἦως δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ῶρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσι·
Ζεὺς δ' Ἐριδα προτάλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηϊ μελαίνῃ, 5
ἥ ῥ' ἐν μεσσήτῃ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας
εἵρυσαν, ἡγορήῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
ἔνθα στᾶσ' ἥϊσε θεὰ μέγα τε δεινόν τε 10
ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαίαν.
'Ατρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
'Αργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
πέυθετο γὰρ Κύπρονδε μέγα κλέος, οὐνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοῦνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἦ τοι δέκα οἴμοι ἕσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἐκάτερθ', ἱρυσιν ἐοικότες, ἄς τε Κρονίων
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετε ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλὴν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο
 λευκοί, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλὰὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.

Ἕνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλαῖες σὺν τεύχεσι θωρηχθέντες
 ῥώοντ'· ἀσβεστος δὲ βοὴ γένητ' ἡῶθι πρό. 50
 φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἐμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀῖδι προῖάψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 6α
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἔτισιν.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ
 πρᾶμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιάοντα,
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆσιν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.
 ἴσας δ' ὑσμίνῃ κεφαλᾶς ἔχεν, οἱ δὲ λύκοι ὥς
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστω
 δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμπιοι.
 πάντες δ' ἡϊτίωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεὶς 8α
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἡὼς ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δείπνου
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δὲ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας· 100
 αὐτὰρ ὃ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρίξων,
 υἱε δ'ὺν Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δόφρῳ ἔοντας· ὃ μὲν νόθος ἠνιόχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδης ἐν κνημοῖσι δίδῃ μόσχοισι λύγοισι, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 Ἀντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὦκὺς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥῆϊδ' ὡς συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλόν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφι
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦίξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὁρμῆς·

ὥς ἄρα τοῖς οὗ τις δύνάτο χραισμῆσαι ὄλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
νίεας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἶν ἐνὶ δῖφρῳ ξόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
ἐκ γάρ σφεας χειρῶν φύγον ἥνία σιγαλόεντα,
τῷ δὲ κυκηθήτην· ὁ δ' ἐναυτίον ὦρτο λέων ὥς
Ἀτρεΐδης· τῷ δ' αὖτ' ἐκ δῖφρου γουναζέσθην· 130
“ζώγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
χαλκός τε χρυσός τε πολύκμητός τε σιδηρός,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἰ νῶϊ ζωὸς πεπύθωιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
“εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,
ὃς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσσῇ, 140
αὐθι κατακτεῖναι μῆδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

Ἦ, καὶ Πείσανδρον μὲν ἄφ' ἵππων ὥσε χαμᾶζε
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτιος οὐδεὶ ἐρείσθη.
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείστα κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
ἵππεῖς δ' ἵππηας—ὑπὸ δέ σφισιν ὦρτο κούρη

ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων—
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
αἶεν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κεῖν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
κεῖατο, γύπευσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὑπάγε Ζεὺς ἐκ τε κούρης
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
μέσσουν κὰπ πεδῖον παρ' ἐρινεὸν ἐσσεύοντο
ιέμενοι πόλιος· ὁ δὲ κεκληγῶς ἔπετ' αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο, 170
ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
οἱ δ' ἔτι κὰμ μέσσουν πεδῖον φοβέοντο βόες ὥς,
ὥς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δέ τ' ἰῇ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἐκπεσον ἵππων
Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἐγχεῖ θέν. 180
ἀλλ' ὅτε δὴ τάχ' ἐμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος
ἵζεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἴδης ἐν κορυφῇσι καθέζετο πιδιέσσης,

οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπὴν μετὰ χερσίν.
 Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελέουσιν 185
 “βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες·
 ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὕσμινην. 190
 αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίσξω
 κτείνειν, εἰς δ' κε νῆας ἐϋσσέλμους ἀφίκηται
 δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
 Ὡς ἔφατ', οὐδ' ἀπίθῃσε πόδῃνεμος ὠκέα Ἴρις, 195
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 εὖρ' νίδν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “Ἑκτορ, νιὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
 Ζεὺς με πατὴρ προέηκε τέτν τάδε μυθήσασθαι.
 ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθί
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὕσμινην. 205
 αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίσξει
 κτείνειν, εἰς δ' κε νῆας ἐϋσσέλμους ἀφίκηται
 δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
 Ἥ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210
 Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῇν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτός Ἀγαμέμνονος ἀντίον ἦλθεν
ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,
ὅς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μῆλων·
Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα
μητροπάτωρ, ὅς τίκτε Θεανῶ καλλιπάρηον·
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἔκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἔκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἔτσας,
αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230

ὅς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἐνερθε
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρέλῃ χειρὶ πιθήσας· 235

οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.
καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἷ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
σπάσσατο· τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα. 240

ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
βῆ δὲ φέρων ἀν' ὁμίλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στή δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δίου,
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθε,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἥδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἴφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὖτει πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἄν' ὁμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτησε ξυστῇ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἴφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν
 ἔγχεϊ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265
 ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ὀξεῖαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἂν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναιῖκα,
 δριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὀξεῖ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ἐς δίσφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 νηυσὶν ἐπὶ γλαφυρῇσιw ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.
 ἦῴσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἥδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
 φύλοπιw ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

Ὡς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἐπι γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνονται δὲ νέρθε κονίη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 285
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἶχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε.” 290

Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἡ λέοντι,
ὥς ἐπ' Ἀχαιοῖσιν σεύε Τρῶας μεγαθύμους
Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρῆϊ. 295
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεισ' ὕσμινη ὑπεραεὶ ἴσος ἀέλλῃ,
ἣ τε καθαλλομένη λοιδεῖα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,
Αἴσυμνόν τ' Ὠρόν τε καὶ Ἴππόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργεστῶ Νότιοι, βαθείῃ λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλινδεται, ὑψόσε δ' ἄχυν
σκιδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

Ἐνθα κε λοιγὸς ξην καὶ ἀμήχανα ἔργα γένοντο, 310
καὶ νῦ κεν ἐν νῆεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·

“Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο· δὴ γὰρ ἔλεγχος
ἔσσεται εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
“ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἥε περ ἡμῖν.”

Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 320
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολλίονα τοιοῦτον ἀνακτος.

τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπανσαν·
τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον· 325
ὥς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.

Ἐνθ' ἐλέτην δῖφρον τε καὶ ἀνέρε δήμου ἀρίστω,
ὤϊε δῶυ Μέροπος Περκωσίου, ὃς περὶ πάντων
ῥῖδες μαντοσύνας, οὐδὲ σῆς παιῖδας ἔασκε 330
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπήνυρα·
Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
ἐξ Ἰδῆς καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
Παιονίδην ἥρωα κατ' ἰσχίον· οὐ γὰρ οἱ ἵπποι
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340

τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, εἶος φίλον ὤλεσε θυμόν.
Ἔκτωρ δ' ὄξυ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·
 “νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἔκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἔκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 στήν δὲ γυνὴ ξριπῶν καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυνεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχρετ' ἐρωήν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἔκτωρ ἀμπνυτο, καὶ ἄψ' ἐς δίφρουν ὀρούσας
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.”

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἐλένης πόσις ἠΰκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξῳ τιταίνετο, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκε 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰδὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἡδὺν γελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νεύετον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἷ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὸν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεται αὐτως.
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὅξυ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησι.
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἰωνοὶ δὲ περὶ πλέες ἢ γυναιῖκες.” 395

ᾧ φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἕστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὦκὺ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινῇ.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι
 πληθὺν ταρβήσας· τὸ δὲ ῥίγιον αἶ κεν ἀλώω 405
 μούνοσ· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἀριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα χρεὼ
ἔσθάμεναι κρατερῶς, ἥ τ' ἐβλητ' ἢ τ' ἐβαλ' ἄλλον.” 410

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415
θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένυσσιν,
ἀμφὶ δέ τ' αἰτσοῦνται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα,
ὥς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἔσσεύοντο
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊόπλητην 420
οὔτασεν ὦμον ὑπερθεὺς ἐπάλμενος ὀξέϊ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἑννομον ἐξενάριξε.
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰξάντα,
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
νύξεν· ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῶ. 425
τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῷ δ' ἐπαλεξήσων Σῶκος κλέν, Ἰσόθεος φῶς,
στῇ δὲ μάλ' ἐγγυὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
“ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο, 430
σήμερον ἢ δοιοῖσιν ἐπεύξῃαι Ἴππασίδῃσι,
τοιῶδ' ἄνδρε κατακτείνῃς καὶ τεύχε' ἀπούρας,
ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης.”

ᾧ εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔτσην.
διὰ μὲν ἀσπίδος ἦλθε φαιειῆς ὄβριμον ἔγχος, 435
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
γυνὴ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ξειπεν 440
 " ἄ δειλ', ἡ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἦ τοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ." 445
 Ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 " ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἄ δειλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἶωνοὶ
 ὦμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριουσί γε δίοι Ἀχαιοί." 455
 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάλθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὀμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἐταίρους.
 τρὶς μὲν ἔπειτ' ἤϋσεν ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος,
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·
 " Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἴκετ' αὐτῇ,
 τῷ ἱκέλῃ ὥς εἴ ἐ βιψάτο μούνον ἐόντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὕσμνῃ.
 ἀλλ' ἴομεν καθ' ὀμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γέννηται."

ὦς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσότητος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπουνθ' ὥς εἰ τε δαφεινοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραδὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
 ἰφ' ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεςσιν
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὥκυν ὀϊστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσιν δαρδάπτουσιν
 ἐν νέμει σκιερῷ· ἐπὶ τε λῖν ἦγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε· ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἦρως
 ἀΐσσω· ὃς ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργου, 485
 στή δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἰς θεράπων σχεδὸν ἤλασεν ἵππους.
 Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίονδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαίρων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἔκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.
 Ἔκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἐγχεῖ θ' ἱπποσύνην τε, νέων δ' ἀλάπαζε φάλαγγας·

οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἡῦκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῷ ῥα περιδίσαν μένεα πνέοντες Ἀχαιοί,
 μὴ πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον 510

“ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
 ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.” 515

ᾧς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 Ἔκτορι παρβεβαῶς, καί μιν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξῃ, ἵπποι τε καὶ αὐτοί 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἐγνων
 εὐρὺν γὰρ ἀμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.” 530

ᾧς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιούς,
 στείβοντες νέκυσσας τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535

ὅς ἄρ' ἀφ' ἱππέων ὀπλέων ῥαθάμιγγες ἔβαλλον
αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο δύναι ὄμιλον
ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν
ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
ἔγχεϊ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνωνι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·
στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἔοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
ὥς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἔσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες
ἀντίον ἀΐσσουνσι θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
νωθῆς, φ' δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἔαγῃ,
κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
τύπτουσιν ῥοπάλοισι· βίῃ δέ τε νηπὶν αὐτῶν
σπουδῇ τ' ἐξήλασσαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
ὥς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούοιδος ἀλκῆς
αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἱπποδάμων· ὅτ' ἐδὲ τρωπάσκετο φεύγειν.

πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺν 570
ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
πολλὰ δὲ καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
στῆ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλε Φανσιάδην Ἀπισάονα, ποιμένα λαῶν,
ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580

τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἰστῶ
δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
ἦῤυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἦδὲ μέδοντες,
στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ
Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι
φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην 590
ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

Ἄως ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,
δοῦρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἤλυθεν Αἴας.
στῆ δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

Ἄως οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Νέστορα δ' ἐκ πολέμοιο φέρων Νηληϊῆαι ἱπποὶ
ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

έσθήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ, 600
εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυνόεσσαν.

αἶψα δ' ἑταῖρον ἐδν Πατροκλῆα προσέειπε,
φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίῃθεν ἀκούσας
ἐκμολεν ἴσος Ἄρῃ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

“τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶ ἐμεῖο;”
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“διε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
νῦν οἷω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
λίσσομένους· χρεῖῳ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610

ἀλλ' ἴθι νῦν, Πάτροκλε δίφφιλε, Νέστορ' ἔρειο
ὅν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο
ἧ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.” 615

ᾧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπελθεθ' ἑταίρῳ,
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδῃω ἀφίκοντο,
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοιήν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεῦχε κυκείῳ εὐπλόκαμος Ἑκαμήδῃ,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἦν οἱ Ἀχαιοὶ
ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἧ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμνον ποτῷ ὄψον, 630
ἧδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,

πὰρ δὲ δέπας περικαλλές, δ' οἴκοθεν ἦγ' ὁ γεραίος,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαί δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέξης
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἷγειον κνή τυρὸν
 κνήσῃ χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκεῖῳ.
 τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μῦθοισιν τέρποντο· πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραῖε διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γινώσκω, ὁρῶ δὲ Μαχάονα, ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλλῆϊ.
 εὖ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἷος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόσφο.”
 Τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ 655
 “τίπτε τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι σὺτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστῳ·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἔσθλ' ὧν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἥ μένει εἰς ὃ κε δὴ νῆες θαλ' ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δητοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ ;—οὐ γὰρ ἐμῇ ἴς
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι βίῃ δέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότε Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλ' ὧν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
 ῥύσιν' ἐλαυνόμενος· ὃ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πευτήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πευτήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊὸν εἶσω
 ἐννύχιοι προτὶ ἄστυ· γεγῆθαι δὲ φρένα Νηλεὺς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κιόντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοὶ φαινομένηφι 685
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευνον· πολέσιν γὰρ Ἑπείοι χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίῃ Ἡρακληεῖη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι·
 δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταυθ' ὑπερηφανέοντες Ἑπείοι χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἶων
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἀεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὔγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κλοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι
 πανσυδῆ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυσόεσσα πόλις, αἰπεία κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλον ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆϊα ἔργα.
 ἀλλὰ καὶ ὧς ἱππεῦσι μετέπρεπον ἡμετέροισι 720
 καὶ πεζός περ ἐών, ἐπεὶ ὧς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυηῖος εἰς ἄλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἠῶ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδῆ σὺν τεύχεσι θωρηχθέντες 725
 ἐνδιοὶ ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.
 ἐνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοᾶς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρῃος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἐπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μῶνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείαιο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἥ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεΐα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πευτήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας ἐμῷ ὑπὸ δουρί δαμέντες.
 καὶ νῦ κεν Ἀκτορίωνε Μολλίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρυκρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδλίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὅφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλισίου ἔνθα κολώνῃ
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνῃ.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἡ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀληται.
 ὦ πέπον, ἡ μὲν σοί γε Μενoitios ᾧδ' ἐπέτελλεν 765
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβοτείραν. 770
 ἔνθα δ' ἐπειθ' ἥρωα Μενoitιον εὖρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πλοῖνα μηρί' ἔκαιε βοὸς Διὶ τερπικεραυνῷ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλῶν, κατὰ δ' ἐδριάασθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμμ' ἄμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾗ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενoitios, Ἀκτορος υἱός· 785
 ' τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅ γε πολλὸν ἀμείνων.
 ἄλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἦδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ·
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἄλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἷ κε πίθηται.

τίς δ' οἷδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραφασίς ἐστιν ἑταίρου.
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείναι
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι·
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὤσαισθε προτὶ ἄστν νεῶν ἀπο καὶ κλισιάων.”

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θέλοιο
 ἔξε θέων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ᾗην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
 διογενῆς Εὐαίμωνιδης κατὰ μηρὸν οἷστῳ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὦμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὥκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρως,
 ἥ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἡ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἠῦδα·
 “ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν
 νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
 ἐσθλά, τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι,
 δν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἦδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν οἶομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 "πῶς τ' ἄρ' ἔοι τάδε ἔργα ; τί ρέξομεν, Εὐρύπυλ' ἥρως ;
 ἔρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφροني μῦθον ἐνίσπω,
 δν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν 840
 ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένειο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσето, παύσατο δ' αἶμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
Ἀργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἐμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἦλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλὴν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.
ὄφρα μὲν Ἑκτωρ ζῶδς ἔην καὶ μήνι' Ἀχιλλεὺς
καὶ Πριάμοιο ἄνακτος ἀπόρρητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
Ῥῆσός θ' Ἑπτάπορος τε Κάρησός τε Ῥοδῖος τε
Γρήνικός τε καὶ Αἴσηπος διὸς τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννῆμαρ δ' ἐς τεῖχος ἴει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτῖς δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυνε,
 τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 καὶ ῥόον, ἧ περ πρόσθεν ἴεν καλλίρροον ὕδωρ.

ἌΩς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν· Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρήσιν ἐελμένοι ἰσχανόωντο,
 Ἔκτορα δειδιότες, κράτερόν μῆστωρα φόβοιο·
 αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη· 40
 ὥς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι
 κάπριος ἡὲ λέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται καὶ ἀκοντίζουσι θαμειαῖς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνορή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἰκονσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν' ὄμιλον ἰὼν εἰλίσσεθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ', οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίῃ· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεὺς δὲ σκολόπεσσιν 55

ὀξέειν ἡρήρει, τοὺς ἴστασαν υἱες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δῆτων ἀνδρῶν ἀλεωρήν.
 ἐνθ' οὗ κεν ῥέα ἵππος εὐτροχον ἄρμα τιταίνων
 ἐσβαλή, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.

δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 60

“Ἑκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἦ δὲ μάλ' ἀργαλή περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἐνθ' οὗ πως ἐστὶν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι ὀίω.

εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70

εἰ δέ χ' ὑποστρέψωσι, παλῶξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' ὀίω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄσφορρον προτὶ ἄστρῳ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75

ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλᾶες σὺν τεύχεσι θωρηχθέντες
 Ἑκτορι πάντες ἐπώμεθ' ἀολλᾶες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.”

ᾧ φάτο Πουλυδάμας, ἅδε δ' Ἑκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἑκτορα δῖον.
 ἡνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἑκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἳ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κούλης ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ' δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἑκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἑλενος καὶ Δηΐφοβος θεοειδής,
 υἱε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95
 Ἄσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν ἐὼς πᾶς Ἀγχίσαιο,
 Αἰνείας, ἅμα τῷ γε δὴ Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 Ἔνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐτὸι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἀψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχρ' Ἰδομενῆος, ἀγανοῦ Δευκαλίδαιο.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 πεδίου νίσουντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,
 ἀλλ' ἀναπεπταμένας ἔχον ἄνερες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νῆπιοι, ἐν δὲ πύλῃσι δὴ ἄνερας εὖρον ἀρίστους,
 νῆας ὑπερθύμους Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου νῆα, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα, βροτολογίῳ ἴσον Ἄρηϊ. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 ἔστασαν ὥς ὅτε τε δρῦες οὔρεσιν ὑψικάρηνοι,
 αἷ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἥματα πάντα,
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιοῦσσι ἤδὲ βίβῃ 135
 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τείχος ἐϋδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μέγαλφ ἀλαλητῷ
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θώωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἶος μὲν ἐϋκνήμιδας Ἀχαιοὺς
 ὄρνουν ἔνδον· ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τὼ αἰξάντε πυλάων πρόσθε μαχέσθην, 145
 ἀγροτέροισι σύεσσιν ἰοικότε, τὼ τ' ἐν ὄρεσσι
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' ἀΐσσοντε περὶ σφίσιν ἄγνυτον ὕλην
 πρυμνὴν ἐκτάμνουντες, ὑπαὶ δέ τε κόμπος ὁδόντων
 γίγνεται, εἰς ὃ κέ τίς τε βαλὼν ἐκ θυμὸν ἔλῃται· 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

αὐτην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἤδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυπόρων· νιφάδες δ' ὥς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἦμὲν Ἀχαιῶν
 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖον ἀΐτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δῆ ῥα τότ' ὤμωξέν τε καὶ ὦ πεπλήγητο μηρῷ
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤυδα·
 “Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἦρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
 οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἦε μέλισσαι
 οἰκία ποιήσονται ὁδῷ ἔπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητήρας ἀμύνονται περὶ τέκνων, 170
 ὥς οἱ γ' οὐκ ἐθέλουσι πυλάων καὶ δῦ' ἐόντε
 χάσσασθαι πρὶν γ' ἢ κατακτάμεν ἢ ἐάλῶναι.”
 Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν 175
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι·
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ
 λαῖνον· Ἀργεῖοι δὲ καὶ ἀχνύμενοί περ ἀνάγκῃ
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.
 Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυπόιτης,
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·

οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμὴ χαλκείῃ ῥήξ' ὀστέον, ἐγκέφαλος δὲ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,
 Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυν 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πληγὴν αὐτοσχεδίνην· ὁ δ' ἄρ' ὕπτιος οὐδὲι ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Ὀφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τείχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων,
 φοινῆεντα δράκοντα φέρων δυνύχεσσι πέλωρον
 ζῶν ἐτ' ἀσπαίροντα· καὶ οὗ πω λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἤκε χαμᾶζε 205
 ἀλγῆσας ὀδύνῃσι, μέσφ' δ' ἐνὶ κάββαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἶε μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ξοικε
 δῆμον ἐόντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξει·
 νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὧδε γὰρ ἐκτελέεσθαι ὀίομαι, εἰ ἔτεόν γε
 Τρωσὶν ὅδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζῶον· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἱκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἑοῖσιν.
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἔλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
 ὧδε χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ· 230
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἧρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἶωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἠέλιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἶωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊοτῆτα;
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊότητος ἀφέξειαι, ἤέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτὶκ' ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν δλῆσσεις.” 250

ἌΩς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραunos
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἥ ῥ' ἰθὺς νηῶν κούρην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255
 τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260
 τὰς οἱ γ' αὐέρουν, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἱ γε ῥινοῖσι βοῶν φράζαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δηΐους ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
 ὅς τε χερειότερος, ἐπεὶ οὗ πω πάντες ὁμοῖοι 270
 ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε πον γιγνώσκετε. μή τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς 275
 νείκος ἀπωσαμένους δηΐους προτὶ ἄστρῳ δλῆσθαι.”

ἌΩς τῷ γε προβοῶντε μάχην ὥτρυνον Ἀχαιῶν.
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
 ἥματι χειμερίῳ, ὅτε τ' ὦρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἃ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόοντας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πλοῖνα ἔργα,
 καὶ τ' ἐφ' ἁλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἁκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285
 εἴλνυται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιούς,
 βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.

Οὐδ' αὖν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῆα,
 εἰ μὴ ἄρ' υἷδν ἐδὼν Σαρπηδόνα μητίετα Ζεὺς
 ὥρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἐλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔϊσιν,
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 βῆ ῥ' ἔμην ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴ περ γάρ χ' εὗρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὗ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἦ ἥρπαξε μετάλμενος, ἧς καὶ αὐτὸς 305
 ἐβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 “Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα 310
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορώωσι,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρή Λυκίοισι μέτα πρώτοισιν ἐόντας 315
 ἐστάμεν ἥδ' ἐ μάχης καυστείρης ἀντιβολῆσαι,
 ὄφρα τις ὦδ' εἶπη Λυκίων πύκα θωρηκτάων·
 'οὐ μὰν ἀκληεῖς Λυκίην κατά κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πλοῖα μῆλα
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἰς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
 ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμψης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο
 μυρλῆαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἥ εἴ τῳ εὖχος ὀρέξομεν, ἥ εἰ τις ἡμῖν."

*Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·
 τὼ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τι ν' ἴδοιτο
 ἡγεμόνων, ὃς τίς οἱ ἀρῆν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἰάντε δύω, πολέμου ἀκορήτω, 335
 ἐσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἴκε,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340
 ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἰάντα προΐει κήρυκα Θωώτην·
 "ἔρχεο, δῖε Θωῶτα, θέων Αἰάντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345

ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας.
εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

ἌΩς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στή δὲ παρ' Αἰάντεσσι κίων, εἶθαρ δὲ προσηύδα·
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἡνώγει Πετewώ διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἵμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιόσητον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς."

ἌΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
"Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἑσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·
αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιὸν πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

ἌΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὔτε Μενεσθήος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνὴ λαίλαπι ἴσοι 375

ἰφθιμοὶ Λυκίων ἡγήτορες ἦδ' ἐ μέδοντες·
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,
 μαρμάρῳ ὀκριόεντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380
 κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα
 χεῖρεςσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,
 οἷοι νῦν βροτοὶ εἰσ'· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε 385
 πάντ' ἀμυδὶς κεφαλῆς· ὃ δ' ἄρ' ἀρνευτήρι ἐοικῶς
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
 Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
 ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἀψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μὴ τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόωτ' ἐπέεσσι.
 Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσε δουρὶ 395
 πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῇσιν
 ἔλχ', ἥ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε
 τείχος ἐγμυνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ 400
 βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπι πρύμνησι δαμείη·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἦλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῶδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιζάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἐόντι 410
 μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

Ἄως ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τεύχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τεύχεος ἀψ' ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὴν ἀνέρε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρῃ,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,
 ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
 ἔρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνυτὶς ἀληθής,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται· 435
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ἰπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 ἦϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
' Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.” 440

Ὡς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
ἴθυσαν δ' ἐπὶ τείχος ἀολλέες· οἱ μὲν ἔπειτα
κροσσῶν ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
Ἔκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445
ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθεν
ὄζυς ξην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμου ἀρίστω
ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450
ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδς
χειρὶ λαβὼν ἑτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,
αἷ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.

στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἴη,
ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσσε δὲ λίθος εἷσω
βριθοσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
ἔσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἔκτωρ
νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
δοῦρ' ἔχεν· οὐκ ἂν τίς μιν ἐρυκάκοι ἀντιβολήσας 465
νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.
κέκλετο δὲ Τρῶεσσιν ἐλιζάμενος καθ' ὄμιλον
τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ' ἐφόβηθεν 470
νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλλαστος ἐτύχθη.

NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the *Iliad* is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. θεά, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings -ιδης and -ιάδης, with the doubtful vowel of the Stem (Πηλείς, Gen. Πηληϊός and Πηλέος), give the forms Πηληϊάδης and Πηλεΐδης. -δεω is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. οὐλόμενος is an Epic variety of the Part. δλόμενος, meaning 'miserable,' 'accursed'; as ελοιο is a form of curse. Cp. ὀνήμενος, 'blessed' (Od. 2. 33), and δναιο, a form of blessing.

ἔθηκε, 'made,' 'brought about'; cp. Il. 3. 321 τάδε ἔργα . . ἔθηκε.

3. Ἀϊδῖ, heteroclite Dat. of Ἀΐδης, § 22, 2. Ἀΐδης is usually a person

in Homer; but cp. Il. 23. 244 Ἀΐδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεύχε (for ἐ-τεύχε, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27.

κύν-εσσι, Dat. Plur., § 20, 4. αὐτούς, i.e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἀγρία πάντα, 'all kinds of game.' Here vultures are especially meant. ἐτελείετο, § 8, B, 1.

6. ἐξ οὗ goes with αἶδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ἐνθεν ἔλων ὡς κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀμόθεν, Od. 1. 20).

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. Διὸς δ' ἐτελείετο βουλή does not refer to any particular purpose of Zeus, but is a general recognition of his providence; compare Διὸς μεγάλου διὰ βουλὰς in the sketch of Demodocus' song, Od. 8. 82.

διαστήτην, 'parted': στήναι (2 Aor.) generally implies motion.

8. τίς τ' ἄρ . . θεῶν, 'which then of the gods,' &c.: on τ' ἄρ(α) see § 49, 3. σφωέ, § 23.

ἐριδι, with ξυνέηκε, 'brought together in strife.' ξυν-έηκε, § 5, 2.

μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. δ, 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. νοῦσος, Ionic for νόσος. ὀλέκοντο δὲ λαοί is subordinate in sense (see on l. 4); the next line is construed with νοῦσον—ἄρσε. A prose writer would have said νοσον κακὴν καὶ τοῖς λαοῖς δλεθρίαν, or the like.

11. τὸν Χρῦσιν. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μέν, δέ), and only of a person already mentioned: e.g. 2. 105 αὐτάρ ὁ αὐτε Πέλαψ. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

ἀπερείσια, 'boundless': πέρας, 'end.'

14. στέμματα (from στέφαν), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the α of Ἀπόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable.

19. πῶλιν. On the scanning of the second syllable, § 53, 3.

20. λύσαυτε. The Opt. is a gentle form of Imperative, § 30, 2

τὰ δ' ἄποινα. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, b. δέχεσθαι, Inf. used as an Imperative, § 36, 3.

The Pres. δέχεσθαι brings the act into connexion with λύσαυτε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαι is the main verb, αἰδεῖσθαι subordinate.

22. ἐπευφήμησαν, 'gave their voices in favour': ἐπὶ expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.

24. θυμῷ, a locatival Dat., 'in his soul.'

25. ἐπὶ, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. κίχελω, Subj., § 13, A. μὴ κίχελω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μή, 'lest.' οὐ χραίσμῃ, 'avail not.' τοι, encl. Dat. of σύ.

31. ἐποικχομένην. The ἱστὸς or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

32. νέηαι, Subj., § 13, B.

33. ἔδεισεν, commonly written ἔδδεισεν, § 55, 3. The original form was ἔ-δφεισα (Curt. Stud. viii. 466); as to *f*, see § 54.

35. ὁ γεραίως, on the Art. see § 37, 2, c.

37. κλύθι, 2 Aor. Imperative, § 3.

ἀμφιβέβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτανι μῆτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδοιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). ἱφι, 'mightily,' Neut. of *ἱφι-ς, 'strong'; on the Hiatus, which is probably due to loss of *f*, see § 54.

39. Σμινθεύ, epithet, said to be from a town Σμίνθη; or = 'killer of mice,' from σμίνθος, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn.* 2. 248 *delubra deum . . festa velamus fronde*).

40. μῆρια, see the sacrifice, l. 460 ff. κατὰ . . ἔκηα, Tmesis, § 41, 2.

41. ἥδέ, 'and,' see § 49. κρήνηνον, 1 Aor. Imper. (κραιναίνω).

44. κατὰ is here 'down from,' § 42, 2.

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345

ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὕσμινας.
εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

ἌΩς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στῇ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·
" Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἡνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἴμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσῃτον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὕσμινας. 360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς."

ἌΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365

" Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἑσταότες Δαναοὺς ὀτρύνετον ἱφι μάχεσθαι·
αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιῶ πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

ἌΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὐτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι 375

ἴφθιμοι Λυκίων ἡγήτορες ἦδὲ μέδοντες·
σὺν δ' ἐβάλλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπηδόντος ἐταῖρον, Ἐπικλῆα μεγάθυμον,
μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380

κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,
οἷοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
πάντ' ἀμυδὶς κεφαλῆς· ὃ δ' ἄρ' ἀρνευτήρι ζοικῶς 385
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.

Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
ἰφ' ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
ἂψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μή τις Ἀχαιῶν 390
βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσι.

Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσσε δουρὶ 395
πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.

Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῇσιν
ἔλχ', ἣ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθε
τείχος ἐγυμνώθη, πολέεσσι δὲ θήκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰφ' 400
βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
παιδὸς ἐοῦ, μὴ νηυσὶν ἐπι πρύμνῃσι δαμείη·
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
ἦλυθεν ἐγχεῖν, στυφέλιξε δέ μιν μεμαῶτα. 405

χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλλπετο κῦδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιζόμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἔοντι 410
 μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

ᾧ ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τείχος ῥήξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἂψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ ἀνέρε δηριάσθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρῃ,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ Ἰσῆς,
 ὥς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425
 ἀσπίδας εὐκύκλους λαισηΐά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,
 ἡμὲν ὅτεφ στρεφθέντι μετὰφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
 ἔρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερυνήτις ἀληθής,
 ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 ἦῤυσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.”

ἌΩς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες· οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἔκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθεν
 ὄξυς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δήμευ ἀρίστω
 ῥῆϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδς
 χειρὶ λαβὼν ἑτέρη, ὀλίγον δέ μιν ἄχθος ἐπείγει,
 ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,
 αἷ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἔρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἷσω
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἔκτωρ
 νυκτὶ θεῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοῦρ' ἔχεν· οὐκ ἂν τίς μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσῶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.
 κέκλετο δὲ Τρῳέεσσιν ἐλιξάμενος καθ' ὄμιλον
 τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ' ἐφόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίσστος ἐτύχθη.

NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the *Iliad* is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. *Θεά*, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings *-ίδης* and *-ιάδης*, with the doubtful vowel of the Stem (*Πηλείς*, Gen. *Πηλη-ος* and *Πηλέ-ος*), give the forms *Πηλη-ιάδης* and *Πηλε-ίδης*. *-δεω* is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. *οὐλόμενος* is an Epic variety of the Part. *δλόμενος*, meaning 'miserable,' 'accursed'; as *όλοιο* is a form of curse. Cp. *ονήμενος*, 'blessed' (Od. 2. 33), and *οναιο*, a form of blessing.

εἶθηκε, 'made,' 'brought about'; cp. Il. 3. 321 *τάδε ἔργα . . εἶθηκε*.

3. *Ἀϊδι*, heteroclite Dat. of *Ἀΐδης*, § 22, 2. *Ἀΐδης* is usually a person

in Homer; but cp. II. 23. 244 *Ἄϊδι κεύθωμαι*, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. *τεύχε* (for *ἔ-τευχε*, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27.

κύν-εσσι, Dat. Plur., § 20, 4. *αὐτούς*, i.e. their bodies, § 46.

5. *πᾶσι*, 'of all kinds'; cp. 5. 52 *ἄγρια πάντα*, 'all kinds of game.' Here vultures are especially meant. *ἔτελείετο*, § 8, B, 1.

6. *ἐξ οὗ* goes with *αἶδε* (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the *Odyssey* (8. 500) sings *ἔνθεν ἑλὼν ὡς κ.τ.λ.* 'taking up the story from the point where' &c. And the *Odyssey* itself opens in the same way, with a prayer to the Muse to begin 'from some point' (*ἀμύθεν*, *Od.* 1. 20).

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. *Διὸς δ' ἔτελείετο βουλή* does not refer to any particular purpose of Zeus, but is a general recognition of his providence; compare *Διὸς μεγάλου διὰ βουλὰς* in the sketch of Demodocus' song, *Od.* 8. 82.

διαστήτην, 'parted': *στήναι* (2 Aor.) generally implies motion.

8. *τίς τ' ἄρ . . θεῶν*, 'which then of the gods,' &c.: on *τ' ἄρ(α)* see § 49, 3. *σφωέ*, § 23.

ἔριδι, with *ἐννέηκε*, 'brought together in strife.' *ξυν-έηκε*, § 5, 2.

μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. *ὁ*, 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. *νοῦσος*, Ionic for *νόσος*. *ὀλέκοντο δὲ λαοί* is subordinate in sense (see on l. 4); the next line is construed with *νοῦσον*—*ἄρσε*. A prose writer would have said *νόσον κακὴν καὶ τοῖς λαοῖς δαεθρίαν*, or the like.

11. *τὸν Χρῦσιν*. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (*αὐτάρ, μέν, δέ*), and only of a person already mentioned: e.g. 2. 105 *αὐτὰρ ὁ αὖτε Πέλαψ*. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. *λυσόμενος*. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

ἀπερείσια, 'boundless': *πέρ-ας*, 'end.'

14. *στέμματα* (from *στέφω*), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that *στέμματα* and *στέμμα* (l. 28) are used without distinction: so *τόξον* and *τόξα*, &c. On the *α* of *Ἀπόλλωνος*, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' *θεοί* is scanned as one syllable.

19. *πάλιν*. On the scanning of the second syllable, § 53, 3.

20. λύσαυτε. The Opt. is a gentle form of Imperative, § 30, 2

τὰ δ' ἄποινα. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, b.

δέχεσθαι, Inf. used as an Imperative, § 36, 3.

The Pres. δέχεσθαι brings the act into connexion with λύσαυτε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαι is the main verb, αἰδεῖσθαι subordinate.

22. ἐπευφήμησαν, 'gave their voices in favour': ἐπὶ expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.

24. θυμῷ, a locatival Dat., 'in his soul.'

25. ἐπὶ, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. κηχέω, Subj., § 13, A. μὴ κηχέω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μή, 'lest.' οὐ χραίσμῃ, 'avail not.' τοι, encl. Dat. of σύ.

31. ἐποικομένην. The ἱστὸς or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

32. νέηαι, Subj., § 13, B.

33. ἔδεισεν, commonly written ἔδδεισεν, § 55, 3. The original form was ἔ-δφεισα (Curt. Stud. viii. 466); as to *f*, see § 54.

35. ὁ γεραίος, on the Art. see § 37, 2, c.

37. κλύθι, 2 Aor. Imperative, § 3.

ἀμφιβέβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδωιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). ἱφι, 'mightily,' Neut. of ἱφι-ς, 'strong'; on the Hiatus, which is probably due to loss of *f*, see § 54.

39. Σμινθεῦ, epithet, said to be from a town Σμίνθη; or = 'killer of mice,' from σμίνθος, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn.*

2. 248 *delubra deum . . festa velamus fronde*).

40. μηρία, see the sacrifice, l. 460 ff. κατὰ . . ἔκηα, Tmesis, § 41, 2.

41. ἡδέ, 'and,' see § 49. κρήνηνον, 1 Aor. Imper. (κραίνω).

44. κατὰ is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.
 κινηθέντος, Aor., 'when he moved' (not 'while he moved').
 νυκτὶ ἑοικώς: so 12. 463 νυκτὶ θοῇ ἀτάλαντος ὑπόπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμι), § 8, A, 3.
48. μετὰ, 'into their midst,' used adverbially.
 50. ἐπ-όχετο. ἐπί = the English 'over' in *go over, tell over, &c.*
51. αὐτάρ, § 49. αὐτοῖσι, the men, § 48, 1. ἔχε-πνευκής, 'holding sharpness,' hence 'painful.'
52. θαμναί goes with the Verb, 'burned thick,' i. e. thickly.
54. On the Art. see § 47, 2, d. On the -δε of ἀγορήνδε, see § 24.
 καλέσασατο, 'had them summoned,' by heralds: but see l. 13.
56. ὅτι ῥα, § 49, 3.
57. ἤγεσθην, 3 Plur., § 2.
58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis,' i. e. the Clause completing the sentence introduced by ἐπεὶ.
59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάζω is 'to send adrift.' πάλιν, 'back' (never 'a second time').
60. εἰ κεν . . φύγομεν, 'supposing always that we escape death'; γε marks the contrast of θάνατος to flight.
61. εἰ δὴ, 'if it has come to this that . . .' δαμῶ, Fut., § 12, 3.
62. ἐρείομεν, a Subj., in form like κίχαιω (v. 26).
63. ὄνειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.
 . τε serves to indicate that the statement is a *general* one, § 49, 9.
64. ὅς κ' εἰποι, Opt. of the End, explained in § 34, 2, a.
 ὃ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.
65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. On εἴτ' ἄρ', § 49, 3.
- 66, 67. αἰ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is βούλητ' ἀντιάσας (Curt. *Verb.* ii. 72): see § 51, 5.
70. The μάντις does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A θεοπρόπιον (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἦδη, Plpf., § 7, 2. On the Art., § 47, 2, d.
71. νήεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἰσω is here = εἰς; not 'within,' as in Attic.
72. ἦν, from ὅς = *suus*. τήν, Art. = Rel., § 47, 3.
74. κέλευαί με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.
76. σύνθεο, 'give heed.'
77. ἦ μὲν. § 49, 4. πρόφρων, with ἀρήξειν (= προφρονέας), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, 'that I shall enrage.'

79. *καὶ οἱ κ.τ.λ.* 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 58.

80, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρηϊ*, a shorter form for *χερείονι*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *ἄν* in a general reflexion, § 33, 1, a.

χόλον γε, 'his fit of rage,' *γε* shows that it is opposed to *κότος*, 'resentment,' 'spite.'

82. *ἀλλά* marks the apodosis, = 'yet.' The correspondence of the two Clauses *εἰ περ—ἀλλά*, is further marked by *τε—τε*, § 49, 9.

88. *ζώντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων*; cp. also l. 99 *ἀπριάτην ἀνάπουνον* = 'without money and without price.'

89. *κοίλῃς*, for *κοίλῃσι*, § 20, 6. *ἐπόσει* (*ἐπιφέρω*).

90. *σὺμπάντων Δαναῶν*, Gen. with *οὐ τις* in l. 88.

92. *θάροσησε*, 'took courage.'

98. *ἐλικώπιδα*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλίκωπες Ἀχαιοί*. *ἔλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships rounded at both ends.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here.

100. *πεπύθουμεν*, a Reduplicated Aor., § 4.

103. *ἀμφὶ μέλαιναί*, to be so written, (not *ἀμφιμέλαιναί*), and both the words to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφὶ* is used in this way of various feelings, e.g. Il. 3. 442 *ἔρος φρένας ἀμφεκάλυψεν*, 6. 355 *πόνος φρένας ἀμφιβέβηκεν*, Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περὶ* in Il. 11. 89 *περὶ φρένας ἱμερος αἰρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυντ' ὀμφή*, Od. 1. 352 *δοιδὴν . . ἥ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται*. The Preposition expresses the complete sway of the feeling over the mind.

This interpretation, which comes in substance from the Alexandrian Grammarians, is defended at length by Autenrieth, in his edition of Nägelsbach's commentary.

104. *λαμπετώνντι*, § 8, B. 2. *ἔκ-την*, Plpf. of *εἶκα*, § 7.

105. *πρώτ-ιστα*, a double Superlative.

κάκ' ὀσσομένος, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i.e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.

110. *δή* gives a shade of irony, like *οὐ* 'really.'

112, 113. *πολὺ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'herself' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *ἔθεν*, § 23, 1, and (for the Hiatus) § 54.

116. *ὥς*, Demonstr., § 48, 1. *δδ-μεναι*, Inf., § 15, A.

119. *ἔω*, Subj., § 13, A.

120. *λεύσσετε* is emphatic, 'it is in full view of all that my prize

is going from me.' δ = 'that' (used as a Conj., not in agreement with γέρας), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ξυνήϊον is 'a piece of common property,' from ξυνός, 'common' (like ξεινήϊον, the gift of a ξείνος).

ἴδμεν κείμενα = ἴδμεν ὅτι κεῖται, § 37, 7.

125. τὰ μὲν. The Art. has the force of a Rel.; but see § 47, 3.

ἔξεπράθομεν, 'have taken by sack from.'

126. παλίλλογα goes closely with ἐπαγείρειν, 'to collect back.' The notion of 'collecting' is given both in παλίλλογα and ἐπαγείρειν, Achilles dwelling on it with rhetorical variety of phrase. λαούς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείρειν, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of κεν, see § 33, 1, e.

129. δῶσι, 3 Sing. Subj., § 2.

131. μὴ δὴ οὕτως, § 51, 6.

132. κλέπτε νόφ, 'do not seek to trick by scheming,' = do not try to contrive a trick. παρελεύσεαι, 'will get beyond,' 'get the better': so παρεξελθεῖν Διὸς νόον (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one—and accordingly tell me to give back this maiden'? αὐτάρ marks the apodosis (as Il. 3. 290): κέλευαι δέ κ.τ.λ. would be in Prose κελεύειν or ὅτι κελεύεις: ' (is this what you want) when you bid me'; § 57. On αὐτῶς see § 46, 2.

135. εἰ μὲν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. ἄρσαντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμήρης, 'pleasant.' ἀντάξιον, 'an equivalent,' for Chryseis.

137. δῶ-ωσιν, § 13. On the second δέ, see on l. 58. The Subj. ἔλωμαι gives a peremptory tone (= I am resolved to take), § 29, 1.

139. κεν with the Fut. κεχολώσεται, § 35; so ll. 175, 523.

ὃν κεν ἔλωμαι, 'whom (in the case supposed) I shall come to,' § 33, 1.

140. ἦ τοι (also written ἦτοι) is a strong affirmative, § 49, 1; distinct from ἦτοι, 'either.'

141. ἐρύσσομεν, Aor. Subj., § 13, A: so ἀγείρομεν, θέλομεν, βήσομεν.

144. The order is, εἰς τις, ἀνὴρ βουλευφόρος, ἔστω ἀρχός.

148. ὑπόδρα ἰδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπικειμένε, 'that dost wear' as a coa' of armour; ἔννυμ, § 11, 4.

150. *πρόφρων*, cp. l. 77. *πείθηται*, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

152. *αἰχμητάων*, Gen., § 19, 5.

154. *οὐδὲ μὲν*, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ*.

155. *Φθίῃ*, in Thessaly, the home of Achilles.

157. *ἡχῆεσσα*. Hiatus from *f*, § 54.

158. *μέγα*, 'very.' *χαίρης*, for the sequence of Tenses see § 34, 2, c.

159. *τιμὴν*, 'vengeance,' lit. payment; cp. ll. 3. 286-288.

160. *τῶν*, Neut.; Gen. with Verbs of emotion, as in ll. 180, 429.

162. *δόσαν δέ*, 'and which they gave,' cp. l. 79. *υἷες*, § 22, 2.

163. *μὲν*, = *μὴν*, § 49, 4. *ἴσον*, for *φῖσον*, § 54.

164. *Τρώων πτολίεθρον*, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *ἀν*, § 33, 1, c.

165. *πολυαῖκος*, i.e. full of rapid movement, onset, flight, &c. (*ἀίσσω*).

167. *τό*, Art. of contrast, § 47, 2.

168. *κάμω*. The Aor. expresses the *access* of weariness.

170. *ἵμεν*, Inf., § 15, A. *κορωνίσιν*, 'curved.'

170, 171. *οὐδέ σ' ὅτω*, *σ'* is for *σοι*; *ὅτω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. *ἀφύξειν*, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. *ἐπι-ίσσονται*, Pres. *ἐπι-σσεύω*: Reduplication, § 11, 2.

174. *ἐμείο*, § 23. *πάρα*, = *πάραισι*, § 41, 1.

175. *κε*, as l. 139, 'will honour me' (if you do not). *μητίετα*, § 17.

180. *Μυρμιδόνες*, the Thessalian people of whom Achilles was chief.

184. *πέμψω*, Fut. Ind., of what he is obliged to do: *ἄγω*, Subj., of what he does of his own will; *κε* shows that the latter depends on the former, 'I in that case will' &c., § 31, 1.

186. *στυγέω* is the usual word in Homer for the *feeling* of fear: *φοβέομαι* and *τρέω* properly express *flight*.

187. Literally, 'to think (of himself) alike with me': *ἴσον* is a Neut. used adverbially, cp. *ἴσα* in Od. 15. 520 *τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσώρωσι*, 'look upon him equally with a god,' i.e. as equal to a god.

δμοιοθήμεναι ἄντην, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. *ἐν* is adverbial, *στῆθεσσι* a locative Dat., 'his heart within debated in his breast.'

190-192. *δ γε* gives point to the alternatives, *ἦ-ἦε*, see § 47, 1. Similarly in l. 191 *δ* (*δέ*) marks the contrast with *τοὺς μὲν κ.τ.λ.*

191. *ἀναστήσειεν*, 'make them rise,' i.e. break up the assembly. *τούς* means 'the others,' the rest of the assembly.

194. *ἦλθε δ'* is the apodosis to *εἰς κ.τ.λ.*; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. *στῆ*, 'came and stood,' cp. l. 6. *κόμῃς*, 'by the hair.'

200. *οἷ*, Athene, 'her eyes looked terrible.'

201. *πτερόεντα*. Words are imagined to fly from the speaker to the hearer. *μιν*, with *προσηύδα*. *φωνήσας*, Aor. 'raising his voice.'

203. *ἴδῃ*, Mid.: cp. *ὀρώτο*, l. 56. Some ancient critics read *ἴδῃς*.

205. *τάχ' ἄν . . ὀλέσση*, a solemn threat, § 29, 4. *τάχα*, 'quickly.'

206. *γλαυκῶπις*, probably 'gleaming-eyed,' cp. l. 200.

211. *ὀνειδισον ὥς ἔσεται περ*, 'revile him (by telling him) how it will be'; *ὥς ἔσεται περ* standing as object to *ὀνειδισον*: cp. Od. 21. 212 *σφῶϊν δ' ὥς ἔσεται περ ἀληθεῖην καταλέξω*, 'I will tell you the truth as to how it will be.' *ἦ τοι*, see l. 140.

216. *σφωίτερον*, Dual, including Here. *εἰρύσσασθαι*, 'to uphold,' 'save': Aor. of the *act* which kept the command from failing.

217. *καὶ . . περ*, § 49, 8. *ὥς*, 'so,' § 48, 1.

218. *ἔκλινον*, Gnostic Aor., § 25, 2. *τε* as in l. 63. *αὐτοῦ* is emphatic, 'he who listens to the gods is heard himself in return.'

219. *ἦ*, 'spoke,' § 8, A, 2: the 1 Sing. *ἡμί*, 'I say,' occurs in Aristoph.

221. *βεβήκει*, 'took her way': the Pf. *βέβηκα* expresses the attitude of walking, the step or stride, § 26, 2; hence *βεβήκει*, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. *πόλεμος*, the ordinary battles in which the whole army (*λαός*) took part, is opposed to *λόχος*, ambush, which was the work of chosen champions (*ἀριστῆες*). *πόλεμόν*, § 53, 3.

228. *τέτληκας*, 'hast the heart,' § 26, 2. *κήρ*, 'destruction.'

230. *δοῦς κ.τ.λ.* 'from any one who speaks in opposition to you,' the Clause standing as object to *ἀποαιρεῖσθαι*.

231. *δημοβόρος βασιλεύς*! is an exclamation (not Nom. for Voc.).

Note that the charges of cowardice and avarice are merely rhetorical, and are not intended as part of Homer's character of Agamemnon.

232. *ἦ γὰρ ἄν κ.τ.λ.* 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaean *δικασπόλοι*, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, Il. 18. 505.

236. *περὶ . . ἔλπε* takes a double Acc., as a Verb of 'taking from.'

238. *θέμιστας*, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'

239. *εἰρύσσαι*, 'have in their keeping,' 'uphold,' § 26.

πρὸς Διός, 'at the hands of Jove,' i.e. by his authority.

ἔρκος, here in its strict sense, the object sworn by.

244. *ὃ τ'*, 'that,' § 48, 2.

245. ποτί, in Tmesis, = προσέβαλε γαίη.

250. τῷ, Dat., § 38, 1. μερόπων, a conventional Epic word, the meaning of which is unknown.

251. τράφεν ἡδ' ἐγένοντο. The more important word is put first.

256. κεχαροίατο, Reduplicated Aor., § 4.

257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; πυθέσθαι τι τινός, to hear a thing of a person.

258. περὶ . . ἐστί, 'are beyond,' 'excel.'

βουλῇν, 'in counsel,' Acc., § 37, 4. μάχεσθαι, § 38, 2.

262. ἴδωμαι, Subj., § 29, 6: on the Hiatus owing to F, § 54.

263. οἶον Πειρίθοον = οἶος ἦν Πειρίθοος, by 'Attraction.'

265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.

268. Φηρσίν, the Centaurs; φήρ is Æolic for θήρ (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.

270. ἀπῆς, possibly 'distant'; if so ἐξ ἀπῆς γαίης is a repetition of τηλόθεν. Or, Ἀπτή γαίη may be an old name for the Peloponnesus.

271. κατ' ἑμ' αὐτόν, 'by myself,' i.e. as an independent πρόμαχος.

273. καὶ μὲν = καὶ μὴν, § 49. ξύνιεν = ξυνίεσαν, § 2.

274. ὅμμες (= ὅμεις), § 23.

275. ἀποαίρεο, for ἀπο-αἰρέ-εο.

277. ἔθελ'. The εἰ forms one syllable with the final η of Πηλεΐδῃ. The choice is between this unusual Synizesis (§ 51, 6) and the reading θέλ' from the post-Homeric form θέλω.

278. οὐ ποθ' ὅμοις κ.τ.λ. 'has a right to no common measure of honour': ὅμοιος is often = 'common to all.'

283. Ἀχλλῆϊ μεθέμεν χόλον, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 iras . . Marti redonabo.

284. ἔρκος πολέμοιο, 'a bulwark against war.'

289. ἔ τιν' οὐ κ.τ.λ. 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'

291. 'Therefore do his revilings dash forward to be spoken'? i.e. 'is that a reason for this outburst of abuse'? The ὀνείδεα are half personified (like ἔπεα πτερόεντα, l. 201); as in Hdt. 7. 160 ὀνείδεα κατιόντα ἀνθρώπων φιλέει ἐπανάγειν τὸν θυμόν, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὕμιν ἔπεα κακά, 'when the wine goes down evil words are floated up.' With προθέω cp. Od. 24. 319 δριμὺ μένος προὔτυψε, 'rage charged forward' (like Τρῶες δὲ προὔτυψαν in the Il.). On the Inf. μυθήσασθαι see § 38, 1.

292. ὑποβλήδην, 'taking up,' 'interrupting': accordingly there is no form of address in this last speech of Achilles.

294. ἔργον, Acc., § 37, 1. ὑπέξομαι, Fut. with εἰ δὴ, cp. l. 61.
 296. ὅτω, cp. l. 170. Achilles echoes l. 289, mockingly.
 299. γε points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'
 302. εἰ δέ has generally been explained by supposing an Ellipse (εἰ δὲ βούλει ἄγε, &c.), but this is unlikely. Probably εἰ was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia age*. γνώ-ωσι, § 13.
 306. ἔϊσας, an Epic variety for ἴσας, used in certain phrases only.
 307. ἦϊε, Impf. of εἶμι, § 11, 3. Μενουτιάδῃ, Patroclus.
 311. ἐν is adverbial, 'went among,' i.e. with them.
 314. λύματα, = Attic καθάρματα, 'off-scourings.'
 317. ἑλισσομένη περὶ καπνῷ, 'eddyding round the smoke,' i.e. borne up in the smoke-wreaths. So in Il. 22. 95 ἑλισσόμενος περὶ χειρῷ, of a serpent 'coiling himself round (the inside of) his nest.'
 320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta. Hdt. 7. 134.
 322. κλισίην, Acc. with a Verb of motion, § 37, 6.
 323. ἀγέμεν, Inf. = Imperative, § 36, 3.
 324. δώησιν, more usually δώ-η, § 2. ἔλωμαι, l. 137.
 326. ἐπὶ μῦθον ἔτελλε, l. 25.
 331. παρβήσαντε, 'struck with awe'; cp. θαρσήςας, l. 85.
 338. τῷ δ' αὐτῷ κ.τ.λ. 'they themselves.'
 340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὴ αὐτε, § 51, 6.
 341. γένηται, Subj. with εἰ, § 33, 1, c.
 342. ὀλοῦῃσι, ὀλοός, § 51, 3, c.
 343. πρόσω καὶ ὀπίσω, i.e. 'backwards as well as forwards': he sees only πρόσω, does not look round and consider the whole case.
 344. μαχέονται should probably be μαχεοίαντ', § 2: Opt. because the case contemplated in ὅπως . . is imaginary, § 34.
 349. ἐτάρων, join with νόσφι λιασθείς.
 350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οἶνοπα.
 352. περ, in its simplest use, 'very.'
 353. τιμὴν περ, 'honour, surely, he ought to have bestowed on me.' ὄφελλεν, Homeric form for ὤφειλεν.
 356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part. of ἀπηύρων.
 362. σε φρένας, Acc. of 'whole and part,' § 37, 5.
 363. εἶδομεν, for φείδομεν, § 54. Besides the long and short Stems in οἶδ-(α), ἰδ-(μεν), this Pf. uses two others—
 εἶδ-, in the 1 and 2 Plur. Subj. εἶδ-ομεν, εἶδ-ετε, and the Part. Masc. εἶδ-ώς (but Fem. ἰδ-υῖα): also in the Fut. εἴσομαι (for εἶδ-σομαι).
 εἶδ-, in the Subj. εἶδέ-ω (or εἶδῶ), εἶδῃς, εἶδῃ, 3 Plur. εἶδῶσι; also Opt. εἶδε-ίη-ν, and Fut. εἶδή-σειν.

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'? On ἰδύη see the last note.

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate 'prize' (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2.

393. περί-σχεο, 'protect,' same metaphor as in ἀμφιβέβηκας, l. 37.

ἔηος, Gen. of ἐύς, 'good,' with peculiar rough breathing.

394. λίσσαι, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter: see § 55, 2.

396. σεο with ἄκουσα. πατρός, 'my father,' Peleus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home; see Ar. Nub. 1067-8.

399. ὁππότε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

408. ἐπί with ἀρήξαι, Tmesis, § 41, 2.

409. τοὺς δὲ . . Ἀχαιοὺς, § 47, 2. ἀμφ' ἄλα, the camp being in the bay between the two promontories, Rhoeteum and Sigeum. ἔλσαι is 'to pen,' to drive into a corner (root *fel*).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνὰ τεκοῦσα, 'miserable in my child-bearing': the idea is repeated in l. 418 τῷ σε κακῇ αἰσῇ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἐ-σχε-το, ἐ-σπε-το).

αἰσῇ. Instrumental Dat., § 38, 3.

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast.'

428. ἀπεβήσεντο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίη, 'doing violence to his unwillingness.'

434. προτόνοισιν, 'by (slackening) the forestays,' i.e. ropes from mast to prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εἵναί) thrown out with ropes attached to them: see Riddell and Merry's *Odyssey*, Appendix 1, § 18.

449 ff. οὖλοχύτας, 'meal of sprinkling.' οὖλαί (not οὖλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the *οὔλαι* (*οὔλοχύτας ἀνέλοντο*) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (*οὔλοχύτας προβάλλοντο*, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. *Od.* 3. 446. After these preliminary rites (*κατάρχεσθαι*) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (*μηρούς τ' ἐξέταμον*) and covered up between two layers of fat (*κνίση*); slices of meat from other parts of the carcase were laid upon the fat (*ἐπ' αὐτῶν ὠμοθέτησαν*), and the whole was burned, with libations of wine, as the portion of the gods. Cp. *Od.* 3. 440–460, with Riddell and Merry's notes.

There is some difficulty about the forms *μήρα* (l. 464) and *μηρία* (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of *μηροί*, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (*Hes. Theog.* 535 ff.).

454. *ἴψαιο*, 'didst bear hardly on,' 'punish': cp. *ἐν-ιπή*, 'rebuke.'

461. *δίπτυχα*, Acc. Fem.; the ordinary Nom. is *δίπτυχοις*: § 22, 2.

462. *ἐπί*, with *λείβε*, 'poured over them.'

466. *ἐρύσαντο*, 'drew off' (from the spits).

467. *τετύκοντο*, redupl. Aor., § 4.

468. *ἴσως*, 'even,' fair to all; cp. l. 306.

469. *ἐξ . . ἔντο* (*ἰήμι*), 'let away,' 'satisfied': cp. *μεθέμεν χάλον* l. 283.

470. *ἔπεστέψαντο*, 'filled up.' *ποτοῖο*, Gen. of Material, § 39, 4.

471. *ἐπαρξάμενοι δεπάεσσιν*, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb *ἄρχεσθαι* may be applied to any preliminary ritual, and *ἐπί* gives the notion of going 'over' or round the company, as in *ἐπ' ἔρχετο* (l. 50), *ἐπαγείρειν* (l. 126); see Merry and Riddell on *Od.* 3. 340.

473. *καλόν*, used as an Adv. = Attic *καλῶς*, § 37, 1. *παιήονα*, the song of rejoicing.

474. *φρένα*, Acc. of the seat of feeling, § 37, 4.

475. *ἐπί*, in Tmesis, = *κνέφας ἐπῆλθε*.

478. *καί*, here used to mark the apodosis: so in l. 494.

479. *ἱκ-μενον*, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

482. *πρήσεν*. *πρήθω* has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the *κῦμα*'; also l. 496.

481, 482. *ἀμφί* is used adverbially, *στεῖρῃ* is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στεῖρη, 'on the stem of a ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 49, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπό, Adv., 'under it.'

490 ff. πωλίσκετο, φθινύθεσκε, ποθέσκε are Iterative forms, § 10.

492. πτόλεμος is an Epic form for πόλεμος: so πτόλις for πόλις.

493. ἐκ τοῖο, i.e. from the meeting with Thetis. δυωδεκάτη, l. 425. Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθεται, Impf. 'did not meanwhile forget,' § 27.

496. ἀλλ' ἤ γ', Art. as in l. 320, § 47, 1. ἀνεδύσεται, § 9, 3.

497. ἡρότι, 'in the early morning,' cp. ἤρι, 'early,' also αὔριον. For the use of the Adj. of time, cp. l. 424 χριζὸς ἔβη, l. 472 πανημέριοι ἰλάσκοντο, &c.

498. εὐρύοπα, 'looking far and wide,' here an Acc., as if from εὐρύοψ: more commonly it is a Nom., § 17.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on'; τίθημι as in l. 2.

510. ὀφέλλωσιν, 'increase,' 'glorify.'

513. ὥς, 'so,' § 48, 1. ἐμπεφυυῖα, 'clinging close'; on the form, see § 6, 2.

515. ἀπώνει, 'refuse.' ἐπι=ἔπεισι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγα ἔργ', sc. ἔσται. ὃ τε, 'in that'; the usual reading is ὅτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθυδοπήσαι ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i.e. without fresh provocation, § 46.

523. κε with the Fut., § 35: cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποίθης, Pf. Subj., § 13, A.

526. οὐ γὰρ ἐμόν, 'for nought that comes from me,' 'no word of mine'; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσε, Tmesis, ὀφρύσι being an Instrumental Dat., § 38, 3.

529. ἐπερρώσαντο. The Verb βόωμαι is used of quick, springing movement: here of the hair tossing forward with the nod.

531. διέτμαγεν, 'parted,' § 2; τμήγω=τέμνω (Il. 16. 390).

536, 537. μιν, with ἡγνόησεν, 'she was not unaware (about him) that he,' &c. Acc., § 37, 7. ἰδοῦσα, 'when she saw him': on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὖ, § 51, 6.

546. εἰδήσαιν, see on l. 363. χαλεποὶ κ.τ.λ.= 'it will be difficult for you to know them,' § 36, 2: cp. l. 589.

550. ταῦτα ἕκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.

553. καὶ λίην, 'assuredly': λίην (like μάλα, Il. 85, 173) is used to

strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over,' i. e. lest she prove to have done so. παρείπειν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὥς . . τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεύσαι because the event is still future, § 34, 2, c.

561. δαιμονίη, 'unaccountable,' 'insatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

δῖται, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i. e. out of favour.

567, 568. ἄσσον ἰόνθ', i. e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραίσμεῖν usually takes an Acc. of the thing kept off; here ἄσσον ἰόντα (με) = 'my coming on,' § 37, 7. ἀάπτους, 'not to be touched,' 'irresistible.' ἐφέλω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἦρα φέρων, by Tmesis for ἐπιφέρων ἦρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολφόν, 'noise,' 'a wrangle': hence κολφάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . ταράξει, Tmesis; cp. συν- in *confundo*.

580. εἴ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεσθαι, 'take him in hand': Inf., § 36, 3.

584. δέπας ἀμφικύπελλον, 'a two-handled cup'; cp. the ἀλεισον ἀμφωτον, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. τέτλαθι, Pf. Imperative, 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλέος . . ἀντιφέρεσθαι, i. e. 'hard to set oneself against,' § 36, 2.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. κάππεσον, for κατ-έ-πεσον, § 24 *sub fin.*

596. παιδὸς ἰδέξατο, 'took from her son,' as 24. 305 κόπελλον ἐδέξατο ἥς ἀλόχοιο. χειρί, 'in her hand.'

598. οἶνοχόαι is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. ποιπνύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μὲν, 'nor yet,' § 49, 4.

606. κακκείοντες. The form κείω is probably a Desiderative of κεί-μαι.

ἕκαστος. Note the Sing.; 'they went—each one.'

610. ἱκάνοι, Opt. of indefinite frequency, § 34, 1, c.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to I. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰ λαβὼν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4-8:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν

εὔδοντ' ἐν προδύμῳ Μενελάου κυδαλίμοιο·

ἦ τοι Νεστορίδην μαλακῶ δεδμημένον ὕπνῳ,

Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ἀλλ' ἐνὶ θυμῷ

νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also I. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek ἀγορή, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἱπποκορυσταί, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἡδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἡδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that νήδυμος is only an old mistake for ἡδυμος. In seven out of the twelve places where it occurs the preceding

word ends with ν, and this ν Buttmann supposed to have been attached to the following word (τῶν ἥδυμος thus passing into τῶν νήδυμος, ἔχεν ἥδυμος into ἔχε νήδυμος, &c.). The fictitious νήδυμος was then put for ἥδυμος everywhere, probably by the Alexandrian critics.

4. τιμήσαι' ὀλέσαι δέ. The MSS., except Ven. A, have τιμήσῃ ὀλέσῃ δέ. The form τιμήσαι' is supported by the scholia, and by the reading τιμήσῃ in Ven. A. For the Optative cp. 24. 680 ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως... ἐκπέμψει. The Subj. after a past Tense is rare in Homer: see § 34, 2, δ.

6. οὐλον, 'destructive,' i. e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. πάντα μάλ', to be taken together, = 'quite all.'

ἀγορεύμεν, Inf. for the Imperative, § 36, 3.

12. πανσυδίῃ, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote πασσυδίῃ, perhaps rightly.

13. ἀμφὶς... φράζονται, 'are of opposite minds': so 15. 345 ἀμφὶς φρονέοντε. But in 18. 254 ἀμφὶ μάλα φράζεσθε means 'consider looking both ways,' i. e. carefully.

15. ἐφῆπται, 'are fastened upon,' made sure to.

19. ἀμβρόσιος, 'divine.' So l. 57 ἀμβροσίην διὰ νύκτα.

20. Νηληϊῶ υἱ, 'son of Neleus': so 4. 237 Καπανηΐος υἱός, &c.

21. γερόντων, 'of the chiefs,' who were not necessarily old men.

22. Join μιν προσεφώνε.

27. σεῦ, to be taken with κήδεται.

36. ἔμελλον, so Aristarchus; most MSS. have ἔμελλε. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous.

37. φή, 'he thought'; cp. 5. 473 φῆς... πόλιν ἐξέμεν.

39. ἐπ', to be taken with θήσειν, by 'Tmesis,' § 41.

40. διὰ κρατερὰς ὑσμίνας, 'through' in the literal sense, i. e. in the course of (the war).

41. ἀμφέχοντ' ὀμφή, see the note on 1. 103. The word ὀμφή always implies a *divine* utterance.

43. νηγάτεον. The old derivation from νέο-ς and γίγνομαι (root γεν, γά) is untenable. The word is probably an adjective of *material*, like δουράτεος, 'wooden' (see the *Journal of Philology*, vol. xi p. 61).

49. φῶς ἐρέουσα. Cp. Od. 13. 94 ἔρχεται ἀγγέλλων φάος—said of the morning star.

53. βουλὴν was read here by Zenodotus, βουλή by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. ὤω is more commonly intransitive, but it may be transitive, as in 24. 553.

54. Νεστορέη... βασιλῆος. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 Γοργείη κεφαλὴ δεινοῖο πελώρου.

56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'

57. διὰ νύκτα, 'through the night,' thought of as a space, cp. l. 40.

73. ἡ θέμις ἐστί, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.

75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.

81. ψεῦδος κεν φαίμεν, 'we should have thought;' the Opt. with κέν used of an unfulfilled condition in the past, see § 30, 6.

μᾶλλον, 'rather' (than attend to it).

76-83 are perhaps an interpolation. If they stand, the next two lines ὧς ἄρα φανήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words πείθοντό τε ποιμένοι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἶδεν (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλή γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.

89. βοτρυδόν, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentic *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.

90. πεποτήσεται, 'are on the wing,' § 26.

92. βαθείης, 'flat,' 'low-lying.'

95. τετρήχει, 'was in disorder,' Plupf. of ταρασσώ.

96. λαῶν, governed by ὑπό in the preceding line.

101. κάμε τεύχων, = ἐτευξε κάμων, 'made by his labour.'

103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγω).

111. ἄτη, in the simple sense of 'mischief,' 'calamity;' or (better) 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseis, but to the command of Zeus to return (l. 114).

113. ἐκπέρσαντ', i.e. ἐκπέρσαντα, cp. l. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (not attracted): hence ἐκπέρσαντα ἀπονεέσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed, that,' &c. Cp. 4. 341., 6. 529.

115. δυσκλέα, for δυσκλεία, cp. l. 275.

122. τέλος δ' οὐ πώ τι πέφανται. The clause is subordinate in sense, 'with no end yet in sight;' § 57, 4.

125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφέσσιοι 'at home' in Troy, native Trojans.

127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.

129. πλέας, = πλέονας, a collateral shorter form, like χέρεια beside χερείονα.

132. πλάξουσι, 'baffle,' cp. παλιμπλαγχθέντας, I. 59.

138. αὐτως, 'as ever,' with no progress made.

144. φή, 'as,' a word read by Zenodotus here and in I. 429.

145. πόντος, lit. 'way' (cp. Lat. *pons*), is used when a particular tract of sea is meant. θάλασσα is the sea generally.

148. ἐπὶ τ' ἡμῶν, sc. λήϊον, 'bends with the wind.'

153. οὐρούς, the channels by which the ships were drawn up and launched again.

154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.

165. ἀμφιελίσσας (ἐλιξ, Fem. ἐλισσα) probably means 'rounded on both sides,' evenly built at the bows.

179. μὴ δέ τ' ἐρώει, i.e. do not give way, fail in your efforts. ἐρώειω is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is μὴδ' ἔτ' ἐρώει, for τε is out of place here (§ 49, 9).

182. ὅπα, with ξυνήκε, not φωνησάσης.

189. δέ here marks the Apodosis to ὅν τινα μὲν κ.τ.λ.

190. δαιμόνι, see I. 561. οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. I. 5. 196 χερσὶ δὲ μὴ τί με πάγχυ κακὸν ὥς δειδισσέσθω. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειδίσσεσθαι is always transitive.

191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαούς = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. μὴ τι... ῥέξῃ, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.

196. διοτρεφέων βασιλῆων. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέος βασιλῆος, possibly on account of the Sing. ἕ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἢ τ' ἐστὶ δίκη θείων βασιλῆων | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.

198. δήμου τ'. The τε—τε connect ἴδοι with βοῶντα ἐφεύροι. But some good MSS. have δήμου ἀνδρα.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. *Θερσίτης*, the 'bold' insolent talker (*θάρασος*); cp. Od. 22. 287 *Πολυθέρσειδης φιλοκέρτομος*, also *Θερσίλοχος*, *Ἀλιθέρης*.

ἔκολαψα, 'wrangled,' from *κολῶς* (I. 575).

213. *ᾤδῃ*, 'had in his mind,' 'was ready with,' a great store of disorderly speech. *οἶδα* includes moral as well as intellectual qualities; cp. 6. 351. *ἔπεα*, not so much 'words' as 'things to say.'

214. *ἐριζέμεναι*, 'for striving,' i. e. wherewith to strive.

217. *φορκός*, probably 'bandy-legged,' Lat. *falcus*. *τὰ δὲ οἱ ὦμα*, 'and then his shoulders,' § 47, 2, *b*.

218. *συνοχωκότε*, 'stooping together,' *συν-έχω*. The form *συν-οχωκότε* (given by Hesychius) is more correct; cp. *δωχή*, a stay or buttress.

219. *φοβός*, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' *ἐπνήθοε*, 'had its place thereon,' Plupf. of a supposed **ἐνέθω*, pf. *ἐνήνοθα* (distinct from **ἀνέθω*, *ἀνήνοθα*).

222. *κεκληγώς*, 'screaming,' § 26. *λέγε*, 'recounted'; *λέγω* in Homer means 'to count' (not simply *say*): the point is that Thersites poured out a *string* of insulting things.

225. *τέο δὲ αὐτ'*, see § 51, 6.

229. *ὃν κέ τις οἴσει*, 'which some one is to bring,' § 35.

232. *ἥ ἐ γυναῖκα κ.τ.λ.* The construction follows the *nearer* clause *ὃν κέ τις κ.τ.λ.*, instead of the main sentence *χρυσοῦ ἐπιδύεαι*: § 58.

μίσηται, *κατίσχηται* are Subj. (for *μισοῦμαι*, *κατίσχωμαι*).

234. *ἀρχὸν ἐόντα*. The understood Subject is indefinite, 'that one who is a leader should' &c. *κακῶν ἐπιβασκόμεν*, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. *ὦ πέπνες*, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak,' but see on 5. 109.

236. *πεσσόμεν*, 'digest,' i. e. 'brood over,' 'enjoy.'

238. *χῆμεῖς*, for *καὶ ἡμεῖς*, by Crasis. *προσαμύνομεν* is the Pres. Ind., 'whether we are helping him or not,' (cp. 300). Some read *χ'*, *ἡμεῖς* (for *κε ἡμεῖς*): but the order (i. e. *κέν* following *οἱ*) is against this, and with *κέν* we should have to take *προσαμύνομεν* as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of I. 507 and I. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. *ἀκριτόμυθε*, cp. 796 *μῦθοι φίλοι ἀκριτοὶ εἰσι*. The word *ἀκριτος* suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. *οὐκ ἂν . . ἀγορεύοις*. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνιθνήντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λαβητῆρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. φάσαν, Plur. suiting the sense. ἡ πληθὺς . . ἀνὰ δ' ὁ, Art. of contrast, § 47, 2.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέρσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὤς τε γὰρ εἰ. Ameis, contending that ὡς εἰ and ὡς εἴ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἡ μὴν καὶ πόνος ἐστὶν ἀνιθνήντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνιθνήντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γάρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμψης κ.τ.λ.

294. εἰλέουσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωΐ' δτ' ἐς Αὐλίδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζά τε καὶ πρωΐα the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of δτε = 'since,' 'after,' cp. Il. 21. 80 ὥς δέ μοι ἐστιν | ἥδε δωδεκάτῃ δτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμῶν ἐστ' ἐν Ἀργεῖ νῆας εἰσας | Τυδείδω ἔταροι . . | ἔισασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is *relatively*

short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *θηρόν τε μένειν*, and l. 325 *ὄψιμον ὀπιτέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take *χθιζά τε καὶ πρωϊζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *δε* without any particle of transition.

The interpretation now given was suggested by Lehrs in his book *De Aristarchi studiis Homericis* (p. 382), and adopted, with a slight modification, by Nägelsbach (*Anmerkungen zur Ilias*, ed. 1834).

314. *ἔλεινά*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφεποτάτο τέκνα*.

318. *ἀρίζηλον*, 'very plain'; by being turned into stone the serpent became a mark for all eyes, a kind of monument of the event. Cp. the similar fate of the Phaeacian ship, Od. 13. 156 *θεῖναι λίθον ἔγγυθι γαίης νηὶ θεῇ ἵκελον, ἵνα θανμάσῃσιν ἅπαντες*. So in Ovid's version of this passage, *Metam.* 12. 22 'Ille, ut erat, virides amplexus in arbore ramos Fit lapis et servat serpentis imagine saxum.' Such stories were doubtless suggested by a fancied likeness of some rock or stone to the object in question. Another reading is *ἀττήλος*, a variety of *ἀδιδήλος* 'invisible.' This variant is ancient, since it is followed in Cicero's translation, *Div.* 2. 30, 63 'qui luci ediderat genitor Saturnius idem abdidit.'

321. Join *θεῶν ἐκατόμβας*.

322. *Κάλχας δ' αὐτίκ'*. The *δέ* marks the apodosis. But possibly we should read *δη αὐτίκ'*, see § 51, 6.

323. *ἄνεφ*, Nom. Plur. of an adjective *ἄνεως*, 'silent.' Aristarchus read *ἄνεω*, taking it for an adverb, used like *ἀκὴν* in the phrase *ἀκὴν ἐγένοντο σιωπῇ*.

325. *δου*. The original form is doubtless *δο*, see § 19, 3.

328. *αὐθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενοίαιτο*, i.e. 'they may, for aught I care.'

342. *αὐτως*, i.e. just as if the plans and treaties had never existed.

347. *ἄνυσις*, 'result,' 'attainment'; i.e. they will come to naught.

αὐτῶν is Masc., referring to *τούσδε* in l. 346.

348. *ἰέναι* depends on *βουλεύωσι* in the last line.

349. *εἰ τε . . . εἰ τε*, so the best MSS.: others have *ἢ καὶ οὐκί*.

ψεύδος, 'false,' cp. 9. 115 *οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας*.

353. *ἀστράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e.g. *Τρώων ἄλγος*, 'sorrow for the Trojans,' *χόλος νῆος*, 'anger on account

of his son,' &c. Cp. also II. 3. 206 σεῦ ἀγγελίῃ, 'a message about you,' and the genitives quoted on I. 397. The word *δρμημα* does not elsewhere occur, but its meaning may be inferred from that of *δρμάω* and *δρμαίνω* (cp. 10. 28 *πόμεμον θρασὺν δρμαίνοντες*). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i.e. he will be put to death at once. On *ἐπισπεῖν* see Leaf, *Journ. of Philology*, xiv. p. 249.

363. *φρήτρηφιν*, used as a Dat.: see § 40.

The *φρήτρη* (Attic *φρατρία*) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνηα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο. So Tacitus, *Germani*. 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. κατὰ σφέας, 'by themselves,' cp. I. 271.

376. ἀπρήκτους, 'in which nothing is done,' 'fruitless.'

379. ἐς γὰρ μίαν (sc. βουλήν) βουλευόμεν, 'take counsel to one purpose.' The γὰρ emphasises the phrase ἐς μίαν.

382. θέσθω, 'put in order,' 'set right.'

384. ἄρματος ἀμφὶς ἰδών, 'seeing to his chariot.'

385. κρινώμεθα, 'bring matters to an issue,' Lat. *decerno*.

392. μυνάζειν, 'to loiter,' a Frequentative or Intensive of *μῖνω*.

393. ἄρκιον, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. παντοίων ἀνέμων, governed by κύματα, 'the waves of (i.e. raised by) all directions of wind.' So II. 305 ὡς ὅποτε νέφεα Ζέφυρος στυφελίξῃ | ἀργεστάῳ Νότιοι, Od. 13. 99 αἶ τ' ἀνέμων σκεπώσιν δυσάσῃων μέγα κύμα.

398. ὀρέοντο, 'bestirred themselves.'

409. ἀδελφεόν, *Acc. de quo*, § 37, 7.

410. οὐλοχύτας, see the note on I. 449.

413. ἐπ' . . ὀύνοι, 'set upon (the battle),' i.e. so as to interrupt the battle. For the Inf. cp. 7. 179 Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν κ.τ.λ.

414. πρηνές, with βαλέειν, proleptically, 'cast down headlong.'

415. αἰθαλόεν, 'blackened with smoke,' as in Od. 22. 239. πυρός, 'with fire,' Gen. of *material*, § 39, 4.

420. ἀμέγαρτον, 'unenviable.' Aristarchus read ἀλίσστον.

421-432 repeat I. 458-469, except 425-6.

435. λεγώμεθα, 'talk together': the Middle has the *reciprocal* force.

446. ὀύνον, 'made hot haste,' 'bustled.'

452. πολέμειν. Inf. of consequence, 'wherewith to fight.'

455. ἀτρελον, 'consuming,' lit. 'making unseen' (*ἀ-φιδ-ηλος*).

457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
 459. τῶν δ', taken up by ὥς τῶν in l. 464. So l. 474 τοὺς δ', taken up by ὥς τοῦς.
 463. προκαθίζοντων, 'as they settle:' join with ὀρνίθων (459).
 469. δδινάων, 'thickly swarming.'
 470. ἡλάσκουσιν, 'rush about,' 'dart to and fro.'
 474. πλατεῖα, 'broad,' i.e. 'numerous;' or perhaps 'wide-ranging.'
 479. ζώνην, 'the waist,' as in εὐζανος, βαθύζανος, &c.
 480. ἀγέληφι, locative sense, 'in the herd.'
 481. On this use of τε, see § 49, 9.
 483. Join πολλοῖσι . . ἥρώεσσι.
 486. ἀκούομεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15.
 403. The passage is imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phaedr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς αὐτοὶ (οἱ θεοί) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, Βοιωτία or Κατάλογος τῶν νεῶν. The last part, 816 ff., was known as the Τρωϊκὸς διάκοσμος. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—Ἕλλὰς and Ἑλληνες—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. Ἰάονες are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are Ἀχαιοί, Ἀργεῖοι, Δαναοί. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. Μίλητος, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—Chios, Samos, Paros, Naxos, Ios, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of Rhodes.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the **Aetolian** conquest of Elis, and of the **Locrian** settlement on the Corinthian gulf. In Boeotia we do not hear of **Thebes**, but only **Ἐρέθῃβαι** (probably the lower town, as opposed to the Cadmeia): and we find that **Orchomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἡπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are **Larissa**, **Pharsalus**, **Megara**, **Eleusis**, **Pisa**, **Delphi**, **Attica**, and **Peloponnesus**.

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the *Iliad*, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the *Theogony*, *Ἡοῖαι*, *Κατάλογοι γυναικῶν*, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the *Iliad*: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the *Iliad*. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the *Iliad*.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. *Πυθών*, or *Πυθώ* (9. 405), the later Delphi.

529. *Λινοθώρηξ*, an epithet at variance with 13. 719, where the armour of Ajax is described as *έντεα δαίδαλεα*.

530. *Πανέλληνας*, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. *πέρην ἱερῆς Εὐβοίης*, 'over against Euboea'; cp. Aesch. Ag. 190 *Καλκίδος πέραν*. So too in Hdt. 8. 44 *ἡ περὰ τῆς Βοιωτίας*, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 *πέρην ἀλός*), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. *ὄπιθεν κομόωντες*, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind': cp. also *ἀκρόκομοι* (4. 533).

548. *τέκε δὲ ξείδωρος ἄρουρα*. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. *μιν*, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the *ἐπιπώλησις* of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-

ing to Strabo (p. 394), read as follows :—*Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (Il. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i. e. ravines (Buttm. Lexil. s. v.).

587. *ἀπ' αὐτέρθε*, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The *Πύλος* of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phere or Pherae, is mentioned in another passage (Il. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. *Οἰχαλίην*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, 'he set himself up,' cp. 3. 83.

599. *πηρόν*, 'maimed,' 'helpless,' i. e. (in this case) unable to sing or play the lyre. The clause *αὐτὰρ ἀοιδὴν ἀφέλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἀτάρ* often indicates this kind of

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 *μὰν ἀτὰρ οὐ κατὰ κόσμον* : 5. 204 *ὥς λίπον* (ἴππους), *αὐτὰρ πεζὺς κ.τ.λ.* : 10. 99 *κοιμήσανται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται* : 15. 241 *νέον δ' ἐσαγείρετο θυμὸν* | .. *ἀτὰρ ἄσθμα καὶ ἰδρὸς* | *παύετο*. Some take *πηρός* to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of *πηρός*.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. *ὅσον ἐφ' Ὀρμίνην* .. *ἔργει*, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of Dulichium is a problem of old standing. It can hardly be one of the islands here called *Ἐχίνας*—the later Echinades—which are small by comparison even with Ithaca; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—*Δουλιχίον τε Σάμη τε καὶ Ἰθάκη*—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the *Ἐχίνας* are rather too far from Leucadia to form part of the same contingent; especially as the coast of Acarnania (the *ἡπειρος* of l. 635) goes with Ithaca and Cephallenia.

627-9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691; 15. 519), where his son Meges appears as one of three commanders of the *Ἑπειοί*.

632. *Νήριον* is a mountain in Ithaca; *Κροκύλεια* and *Αἰγίλιψ* are probably also places in the same island. *Σάμος* (in the Odyssey also *Σάμη*) is the later Cephallenia.

635. *ἡπειρος*, 'the mainland,' and *ἀντιπέραια*, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania.

639. *Πλευρών*, Strabo tells us (p. 451), was the city of the *Κουρήτες* who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. *πάντα* goes with *ἀναστέμιν*, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete.

653 ff. *Tlepolemus* occurs again in the Iliad (5. 628), but Rhodes is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

750. This passage appears to place **Dodona** in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour.

765. **ὄτρυχας**, 'alike in hair': **δ-** is for the copulative **δ-** (as in **δ-μός**). So **οἰέτεας**, for **δ-φέτεας**, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. **σταφύλη**, 'with the plummet,' i. e. when measured with it.

770. **ἴπποι θ'**, sc. **πολὸν φέρτατοι ἦσαν**.

772. **ἀπομηνίσας**, 'having taken deadly offence.' **ἀπό** expresses that the quarrel is *à outrance* (cp. Od. 16. 378). So **ἀπο-σκυδμαίνω**, **ἀπο-θαυμάζω** (of utter amazement, Od. 6. 49), &c.

777. **πεπυκασμένα**, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (**ἐντύνειν ἄρμα**) when it was to be used.

ἀνάκτων, with **ἄρματα**, 'the chariots of their masters.' To join **ἀνάκτων ἐν κλισίῃς** would make a pause at an unusual place in the line.

781. **Δι'**, Dat. governed by **ὑπὸ** in **ὑπιστενάχίζε**, 'groaned beneath,' 'under the influence of.'

794. **δέγμενος δαπνότε κ.τ.λ.**, 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. **μιν**, i. e. Priam; governed by **προσέφη**.

803. **γάρ** introduces the reason for the advice which follows in l. 805.

809. **πᾶσαι πύλαι**, 'the whole of the gate,' there being only one.

813, 814. The actual name was **Βατίαια**, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine': cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Macedonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (**τηλόθεν ἐξ Ἀλύβης**), 863 (**τῆλ' ἐξ Ἀσκανίης**), 877 (**τηλόθεν ἐκ Δυκίης**).

827. τόξον κ.τ.λ. The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In II. 5. 612 Ἀμφίος is the son of Σέλαγος (not Μέροψ), and dwells in Παισός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad; on the coast of Aeolis, Δάρισα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθεα, cp. 1. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἀλύβη. The name seems to be the same as that of the people known as Χάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων κ.τ.λ., 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous *Τειχοσκοπία*, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἐνοπῇ, see § 38, 3.

3. οὐρανόθι πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἡέριαι, 'at dawn,' l. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰδὸς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὖτε, here = ἥτε; so 19. 386. Buttmann wished to read ἥτε, but this is needless, since ἥτε might pass into εὖτε in the same way that ἥς 'good' yields the Adverb εὖ.

12. ἐπλεύσσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.

37. δέσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴπρος Ἀἶρος, Od. 19. 260 Κακοῦλιον οὐκ ὀνομαστήν, Od. 23. 97 μήτηρ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. I. 403 (note).

40. ἀγονος, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμός τ' ἀπολίσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιόσδε ἰὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.

49. ἀπίης, see on I. 270.

νυὸν ἀνδρῶν αἰχμητῶν. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the nation to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consensit socerorum in armis*, i.e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφέλην, Accusatives expressing the result of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἄν τοι χραίσμη. On the Subj. with ἄν, see § 31, 2.

τά τε δῶρ κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to condemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἐρέω.

62. ἐρώην, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. I Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκῶν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing: a man is wholly passive in regard to these gifts.

74. *ναίετε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη*, *ἄλλοι δὲ διακρινθῆτε τάχιστα*.

78. *μέσσου* *δουρὸς ἑλὼν*, 'taking his spear by the middle.'

79, 80. *ἐπετοξάζοντο* .. *ιοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον*.

There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by *ἐπετοξάζοντο* were made in two ways, viz. *ιοῖσιν τε λάεσσι τε*. The two Datives therefore should have gone with *ἐπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, *Fals. Leg.* § 76 οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οὐδέμιν οὔτε πρεσβευτὴς οὐδεὶς εἶπε τῶν παρ' ἐκείνου, where *ἔγραψεν* is placed before *οὔτε*—*οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτὴς εἶπε* (see Mr. Shilleto's note, *a. l.*). Cp. also Hdt. *ἐγὼ οὐδένα καὶ ἀνθρώπων δέισας ἐφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= *οὔτε ἐφυγον οὔτε φεύγω*).

83. *στεῦνται*, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand *οἴσετε κ.τ.λ.*

98. *διακρινθῆμεναι*, 'for them to be parted,' i.e. that they should be parted: *φρονέω* = the later *δοκεῖ μοι*, 'my mind is.'

100. 'Ἀλεξάνδρου ἀρχῆς,' the beginning made by Paris': cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὄρκια δηλήσεται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. *ὁ γέρων*, 'an old man,' the Art. pointing the contrast, § 47, 2, *b*. The sentence is quite general. *πρόσσω καὶ ὀπίσσω*, cp. l. 343.

112. *παύσασθαι*. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat *had* put an end to the war. Inferior MSS. have *παύσεσθαι*.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἀμφὶς ἀρουρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερὴ δ' ἦν ἀμφὶς ἀλοιοφῇ*, and so 14. 124.

121. Notice the dramatic skill with which the sending of the heralds

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the *Τειχοσκοπία* Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. *δίπλακα*, sc. *χλαῖναν*, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to *ἀπλοῖδες χλαῖναι* (Il. 24. 230).

138. *τῷ νικήσαντι*, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d.* *κε* goes with *κεκλήσῃ*, § 35.

144. According to later poets, *Aethra*, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see Il. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names *Αἰθήρη* and *Κλυμένη* are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146-148. The phrase *οἱ ἀμφὶ τινος* (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

152. *λειριόεσσαν*, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear-cut' form and 'shrill' sound.

153. *τοιοῖοι* is predicative, = 'such were they as they sat.'

156. *οὐ νέμεσις*, = 'it is not (a matter for) *νέμεσις*.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join *ἔξεν πάροισ' ἔμεο*, 'sit in front of me.'

164. Cp. Hdt. 1. 45 *εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον δέκον ξεργάσας, ἀλλὰ θεῶν κού τις κ.τ.λ.*

166. *ὥς μοι κ.τ.λ.*, 'that so you may,' &c., the two preceding lines being parenthetical,

168. *κεφαλῇ καὶ μέζονες*, 'greater with the head,' i.e. taller: cp. ll. 193, 194. *καί* emphasises *μέζονες* (= greater, not merely equal).

175. *τηλυγέτην*, see the note on 5. 153.

176. *τό*, 'wherefore': § 37, 1, § 47, 3. *τέτηκα*, 'I waste away,' § 26, 2.

179. ἀμφοτέρων, 'both,' an Acc. used adverbially.

180. ἐμὸς . . κυνῶπιδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἰ ποτ' ἦν γε, a phrase that is always used of lost happiness: as Il.

11. 762 ὡς ἔον εἰ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἰ ποτε in *prayers*, as Il. 1. 39 εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεσα κ. τ. λ., 1. 394 εἰ ποτε δὴ τι ἦ ἔπει ὤνησας κ. τ. λ., 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἰ = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. δεδμηάτο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεὺ πάτερ, ἧ βὰ νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with *δρα* and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπωλεῖται, 'passes along,' as in review.

206. σεῦ ἔνεκ' ἀγγελίης, 'on account of a message about you.' For ἔνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἔρποντε γυναῖκι: for the Gen., Od. 10. 245 ἀγγελίην ἐτάραν ἔραν, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like *ταμῆς*, *νηνίης*), but this is needless and improbable (Buttm. Lex. s. v.).

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμους may be Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους. Or ὑπείρεχεν may be transitive: 'held his broad shoulders high above them.'

211. ἄμφω δ' ἰσομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῷ δὲ διακρινθέντε δὲ μὲν . . ὁ δὲ . .). The single clause γεραρῶτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σὺν τε δὺ' ἐρχομένω καὶ τε πρὸ δὲ τοῦ ἐνόησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαρμαρτοεπής, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἧ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἐτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἔπηξε, 'built': cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοὺς has no construction: it is used as if ἐρέω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (1. 559); the Article being used as in *Alas δ μέγας*, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagasæan gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. 11. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλληνες; see 11. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθίοι mentioned in 11. 13. 686 ff. are not under Achilles. The Ἑλλάς of 11. 9. 477 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines': cp. 3. 113 ἵππους μὲν ἔρυσαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰό-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὕλακό-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμυτελής (1. 701).

709. πόθεν γε μὲν ἐσθλὸν ἐόντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθεν to δεύοντο.

718 ff. Philoctetes is not elsewhere mentioned in the *Iliad*.

727. In 11. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the *northern* part of Thessaly begins. As to Οἰχαλίη, cp. 1. 596. The legends of Eurytus were localised in various places of this name.

750. This passage appears to place **Dodona** in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour.

765. ὅτριχας, 'alike in hair': ὁ- is for the copulative δ- (as in δ-μός). So οἰτέας, for δ-φέτεας, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. σταφύλη, 'with the plummet,' i. e. when measured with it.

770. ἵπποι θ', sc. πολλὰ φέρτατοι ἦσαν.

772. ἀπομηνίσας, 'having taken deadly offence.' ἀπό expresses that the quarrel is a *outrance* (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀποθαυμάζω (of utter amazement, Od. 6. 49), &c.

777. πενυκασμένα, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (ἐντύνειν ἄρμα) when it was to be used.

ἀνάκτων, with ἅρματα, 'the chariots of their masters.' To join ἀνάκτων ἐν κλισίῃς would make a pause at an unusual place in the line.

781. Δεῖ, Dat. governed by ὑπὸ in ὑπεσπενάχизε, 'groaned beneath,' 'under the influence of.'

794. δέγμενος δαπνότε κ.τ.λ., 'watching for the time when the Greeks should make a movement.'

ναυφιν, for the Gen. (= an Ablative).

795. μιν, i. e. Priam; governed by προσέφη.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσαι πύλαι, 'the whole of the gate,' there being only one.

813, 814. The actual name was Βαρία, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine': cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Macedonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (τηλόθεν ἐξ Ἀλύβης), 863 (τῆλ' ἐξ Ἀσκάνιης), 877 (τηλόθεν ἐκ Λυκίης).

827. τῶξον κ.τ.λ. The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In II. 5. 612 Ἀμφίος is the son of Σέλαγος (not Μέροψ), and dwells in Παισός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad; on the coast of Aeolis, Δάρισα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθεα, cp. I. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἀλύβης. The name seems to be the same as that of the people known as Χάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων κ.τ.λ., 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous *Τειχοσκοπία*, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἑνοπή, see § 38, 3.

3. οὐρανόθι πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

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5. ταί γε. The Article serves to repeat the Subject αἵ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἡῖριαί, 'at dawn,' l. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰθὺς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὔτε, here=ἥύτε; so 19. 386. Buttmann wished to read ἥτε, but this is needless, since ἥτε might pass into εὔτε in the same way that ἥς 'good' yields the Adverb εὖ.

12. ἐπιλεύσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 40, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 1112 and l. 366.

37. δέσους. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴπρος Ἀἶρος, Od. 19. 260 Κακοῖλιον οὐκ ὀνομαστήν, Od. 23. 97 μήτηρ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἀγονος, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμός τ' ἀπολέσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεισι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιούσδε ἐὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἡρακλείους ἦλθε δουλώσαν γόνους.

49. ἀπίης, see on l. 270.

νυὸν ἀνδρῶν αἰχμητάων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the nation to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis*, i.e. in the armour of his wife's people; Virg. Aen. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφέλην, Accusatives expressing the result of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἄν τοι χράσμη. On the Subj. with ἄν, see § 31, 2.

τά τε δῶρ κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἔρέω.

62. ἐρωήν, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκῶν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing: a man is wholly passive in regard to these gifts.

74. *ναίετε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη, ἄλλοι δὲ διακρινθεῖτε τάχιστα*.

78. *μέσσου* *δουρὸς ἱλὼν*, 'taking his spear by the middle.'

79, 80. *ἔπετοξάζοντο* .. *λοισίν τε τιτυσκόμενοι λάεσσí τ' ἔβαλλον*.

There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by *ἔπετοξάζοντο* were made in two ways, viz. *λοισίν τε λάεσσí τε*. The two Datives therefore should have gone with *ἔπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, Fals. Leg. § 76 οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οὐδέμιν οὔτε πρεσβευτῆς οὐδεὶς εἶπε τῶν παρ' ἐκείνου, where *ἔγραψεν* is placed before *οὔτε*—*οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτῆς εἶπε* (see Mr. Shilleto's note, *a. l.*). Cp. also Hdt. *ἐγὼ οὐδένα καὶ ἀνθρώπων δέισας ἐφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= *οὔτε ἐφυγον οὔτε φεύγω*).

83. *στεῦνται*, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand *οἴσετε κ.τ.λ.*

98. *διακρινθῆμεναι*, 'for them to be parted,' i.e. that they should be parted: *φρονέω* = the later *δοκεῖ μοι*, 'my mind is.'

100. 'Ἀλεξάνδρου ἀρχῆς,' the beginning made by Paris': cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὅρκια δηλήσεται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. *ὁ γέρων*, 'an old man,' the Art. pointing the contrast, § 47, 2, *b*. The sentence is quite general. *πρόσσω καὶ ὀπίσσω*, cp. l. 343.

112. *παύσασθαι*. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat *had* put an end to the war. Inferior MSS. have *παύσεσθαι*.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἀμφὶς ἀρουρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερῇ δ' ἦν ἀμφὶς ἀλοιφῇ*, and so 14. 124.

121. Notice the dramatic skill with which the sending of the heralds

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the *Τειχοσκοπία* Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. *δίπλακα*, sc. *χλαῖναν*, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to *ἀπλοῖδες χλαῖναι* (Il. 24. 230).

138. *τῷ νικήσαντι*, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d.* *κε* goes with *κεκλήθη*, § 35.

144. According to later poets, Aethra, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see Il. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names *Αἰθήρη* and *Κλυμένη* are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146-148. The phrase *οἱ ἀμφὶ τινος* (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

152. *λειριόεσσον*, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear-cut' form and 'shrill' sound.

153. *τοιοῖσι* is predicative, = 'such were they as they sat.'

156. *οὐ νέμεσις*, = 'it is not (a matter for) *νέμεσις*.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join *ἔσεν παρ' οὖθ' ἔμετο*, 'sit in front of me.'

164. Cp. Hdt. 1. 45 *εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσων δέκων ξεργάσας, ἀλλὰ θεῶν κού τις κ.τ.λ.*

166. *ὥς μοι κ.τ.λ.*, 'that so you may,' &c., the two preceding lines being parenthetical,

168. *κεφαλῇ καὶ μέσσοις*, 'greater with the head,' i.e. taller: cp. ll. 193, 194. *καὶ* emphasises *μέσσοις* (= greater, not merely equal).

175. *τηλυγέτην*, see the note on 5. 153.

176. *τό*, 'wherefore': § 37, 1, § 47, 3. *τέττηκα*, 'I waste away,' § 26, 2.

179. ἀμφότερον, 'both,' an Acc. used adverbially.

180. ἐμός . . κυνώπιος. The Adj. is equivalent to a Gen. : cp. l. 54.

εἰ ποτ' ἔην γε, a phrase that is always used of lost happiness : as Il.

11. 762 ὥς ἔον εἰ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present : 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἰ ποτε in *prayers*, as Il. 1. 39 εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα κ. τ. λ., 1. 394 εἰ ποτε δὴ τι ἡ ἔπει ὤνησας κ. τ. λ., 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of *doubt* : 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἰ = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. δεδμήατο. The past tense refers to the former speech : = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεῦ πάτερ, ἡ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with ἄρα and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπωλείται, 'passes along,' as in review.

206. σεῦ ἕνεκ' ἀγγελίης, 'on account of a message about you.' For ἕνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἔροντε γυναῖκι : for the Gen., Od. 10. 245 ἀγγελίην ἐτάραν ἔρεω, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like *ταμίης*, *νηνίης*), but this is needless and improbable (Buttm. *Lex. s. v.*).

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμους may be Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους. Or ὑπέρεχευ may be transitive : 'held his broad shoulders high above them.'

211. ἀμφω δ' ἰζομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῷ δὲ διακρινθέντε δ' μὲν . . δ' δὲ . .). The single clause γεραρότερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σὺν τε δὺ' ἐρχομένω καὶ τε πρὸ δ' τοῦ ἐνόησε : see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφάμαρτοεπίης, 'blundering, missing the mark, in speech' : cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἡ καὶ γένοιτο ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

ancient critics do not recognise this reading; their only doubt is between η and $\tilde{\eta}$. For $\tilde{\eta}$ = 'although,' cp. 7. 393 οὐ φησιν δώσειν· $\tilde{\eta}$ μὴν Τρῶές γε κέλονται; 22. 279 οὐδ' ἄρα... $\tilde{\eta}$ εἶδης τὸν ἐμὸν μόρον· $\tilde{\eta}$ τοι ἔφησ γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. $\xi\acute{\alpha}\kappa\omicron\tau\omicron\nu$, 'surlly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an unperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. οὐκ ἂν... ἐρίσσει, 'could not have contended,' § 30, 6.

224. Join ἀγασσάμεθ' εἶδος, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words ($\tilde{F}\epsilon\iota\delta\omicron\varsigma$ and $\tilde{F}\iota\delta\omicron\nu\tau\epsilon\varsigma$) confirms this view.

225. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 καὶ κεν Τηλέμαχος τάδε γ' εἴποι. The conditional form, properly speaking, suits only the second clause ($\mu\upsilon\theta\eta\sigma\alpha\iota\mu\eta\nu$); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καὶ τ'. The $\tau\acute{\epsilon}$ is copulative, καὶ emphasising οὐνομα.

228. μοι, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἐμοὶ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αἴσχα, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299–304 is probably a later notion.

244. αὐθι (= αὐτόθι, αὐτοῦ), 'where they were.'

252. τάμητε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βήσето, 'mounted,' here takes an Acc. δίφρον.

270. μίσγον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαί are expressly called ἀκρητοί, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νεῦμαν. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. τίνυσθον, Dual, because Hades and Persephone are intended.

285. Τρῶας... ἀποδοῦναι, the Inf. for the Imperative, as 2. 413.

287. $\tilde{\eta}$ τε... πέληται, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 ἀνθρώποισι πελώμεθ' αἰοῖδιμοι.

289. Ἀλεξάνδροιο πεσόντος, may be taken with τιμὴν, 'the penalty

due for Paris on his fall' (cp. 21. 28), or as a Gen. absolute. οὐκ ἐθέλωσιν, not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δευομένου, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δεπάσσειν, with ἀφυσσάμενοι, 'drawing off in cups.'

299. πημήνεια, 'do mischief,' here without an Object: cp. ὑπὲρ ὄρκια δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέοι) is in the Opt.; § 34, 1, δ.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμείν, 'be made subject,' i. e. brought into slavery.

308. τό γε anticipates the clause which follows: 'knows that, namely to which of the two,' &c.

310. According to the Schol., if the oath was one taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, Il. 19. 249 ff.

313. ἄψορροι, used adverbially, 'back again.'

317. ὀππότερος... ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the nearest Nominative.

333. Paris had come into the field wearing only the armour of an archer, see l. 17.

340. ἑκάτερθεν ὄμιλου, 'on each side of the throng.' The line recurs at Il. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτέοντε is subordinate to σείοντ' ἐγχείας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπαβόειον

μέσσον ἐπομφάλιον· περήχησεν δ' ἄρα χαλκός.

350. ἐπειυξάμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it *coincides* with the principal action.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 ὅς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν.

353. τις, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke *just* where it struck. But Aristarchus read αὐτῇ, taking it off the helmet.

366. τίσασθαι, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.

366. κακόητος, 'for his foul deeds': Gen. of price.
 368. παλάμφιν, an ablative Gen., § 40.
 370. ἐπιστρέφας is Intrans.; cp. ὑποστρέφεις, l. 407.
 371. ὑπὸ with the Acc. expresses *extent under*: the thong *passed* under the neck, § 42, 3.
 378. ἐπιδινήσας, 'whirling it round'; Aor. as in l. 350 (supra).
 380. ἔγχεϊ, with ἐπόρουσε, cp. l. 349. A warrior carried two spears, and this therefore was the second.
 382. κηώντι, 'scented.'
 383. καλέουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).
 385. ἱανού, Gen. with λαβοῦσα. The Substantive ἱάνον, *a garment*, is to be distinguished from the Adjective ἱάνος, *flexible*, an epithet of tin.
 388. μιν refers to the same person as ἡ in the preceding line; the Subject to φιλέσκει being Helen.
 391. κείνος is predicative, 'yonder is he,' as 19. 344 κείνος ὁ γε . . ἦσται.
 399. δαίμονι, see the note on 1. 561.
 400. πολίων is partitive, with πη, 'somewhere further among the cities' = 'to some further city.'
 The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'
 406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. 1. 179.
 407. ὑποστρέφεις. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'
 412. ἀκριτα, 'measureless,' 'untold,' cp. ἀκριτόμυθος, 2. 246.
 417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.
 424. τῇ, 'for her,' with κατέθηκε in the next line.
 δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.
 428. ἤλυθες, 'so you have come,' said in a surprised half-interrogative tone: see on 4. 243.
 430. ἦ μὲν, 'yet surely,' 'you must admit that,' cp. l. 215.
 433. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.
 436. ὑπ' αὐτοῦ δουρί, 'under his spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low.'
 435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέομεν, 'let us take our pleasure,' 1 Plur. Subj. of *ἐτάρπην* (*τέρπω*), with metathesis (as in *κράδι* and *καρδίη*, *θάρσος* and *θράσος*). The word might also come from *τρέπω*, 'let us betake ourselves': but this does not suit the Aor. Participle *ἐννηθέντε*, and there is no other evidence of an Aor. *ἐτράπην*, from *τρέπω*, in Homer.

442. ἀμφεκάλυψε, cp. Il. i. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce Pandarus, the Trojan archer, to shoot at and wound Menelaus (ll. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220-421). At length the armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient titles *δρκίων σύγχυσις* and *Ἀγαμέμνονος ἐπιπώλησις*. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *δ*. *ἡγορόωντο*, 'held debate.'

4. δειδέχατ[ο], 'pledged.' The form belongs to δείκ-νυμι, not δέχ-ομαι: cp. δεικνύμενος, 'holding out the hand,' δειδισκόμενος, 'greeting,' δεικνόντο, 'welcomed.' δειδέχατο is the 3 Plur. Plpf. It seems to express *attitude* (viz. that proper to the act of pledging), § 26, 2.

5. αὐτίκα, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. παραβλήδην, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. παρμέμβλωκε, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. γένοιτο. Aristarchus read πέλοιτο.

18. οἰκέιτο is 'an Opt. of willingness or concession, expressing what the speaker *agrees to*': § 30, 4.

22. ἀκίων is here an Adverb, like ἀκην.

28. κακά, Acc. expressing the sum or result of the action, § 37, 3.

32. ὃ τ[ε] expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So ὅτι in Od. 5. 339—

κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
ἀδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. διατρέβειν, Inf. as an Imper., after the Imper. βάλλεο, § 36, 3.

46. τῶν is governed by πέρα, 'beyond these': cp. l. 257 περὶ μὲν σε τῶν Δαναῶν.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. οὐκ ἀνύω, 'I make nothing,' 'do not gain' my object. Possibly ἀνύω is a Future.

59. πρεσβυτάτην, 'first in dignity.' She is the only goddess called πρέσβα θεά.

60. ἀμφοτέρων, Adv., 'both ways.' γενεῇ, 'in age.'

74. ἀΐξασα, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. λαμπρόν, with ἀστέρα, l. 76 being parenthetical. On the use of τέ in similes, see § 49, 9.

84. ἀνθρώπων, with πολέμοιο: so μάχη ἀνδρῶν (3. 241), ἀνδρῶν πόλεμος (5. 332).

93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *πλαίης κεν κ.τ.λ.* The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. *δηθήντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἐκατόμβην*, properly 'a hundred *οxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἑσύλα*, 'stripped,' i. e. took out of its case (*γαρυντός*, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. *δοκὸς βοός*, 'bottle of ox-skin'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. *ὄν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένος*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέξομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *ὄν*. The Perfect *δεδεγμένος* expresses the *attitude* of waiting, § 26, 2.

110. *δοκήσας*, 'working them up,' applying his craft to them.

111. *κορώνην*, the tip, in which was the notch for holding the string.

112. *ποτὶ γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ*. The comma which most editors put at *τανυσ- μένος* gives an unusual division of the line.

117. *μελαινέων ἔρμ' ὀδυνάων*, 'the stay (safeguard, hold-fast) of black pains.' The word *ἔρμα* is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἔρμα πόλης*). With the notion of 'a fastening for pain,' compare the phrases *κῆδε' ἐφήπται* (2. 15), *ἔρμι καὶ νεῖκος ἐφήπται* (21. 513).

124. *κυκλοτερές* is predicative: 'stretched the bow circular,' i. e. into a circular form.

129. *ἐχεπευκές*, 'bearing bitterness.'

130-132. *τόσον μὲν ἔργον . . . αὐτῇ δ' αὐτ' ἴθυνεν δοῖ κ.τ.λ.*, lit. 'she so far kept away the arrow from the flesh, but herself guided it to the place where &c.:' i. e. she kept it from reaching the flesh except where, &c. Cp. 18. 378 *οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω δαιδάλεα προσέκειτο*, = 'they were finished except that &c.' So 22. 322-324. The comparison *ὥς ὅτε . . . ὕπνῳ* does not refer to *τόσον*, but describes the whole action of Athene. *δοῖ*, 'to the place where,' &c. *ζωστήρος ὀχῆς*, 'the clasps of the belt.'

133. *ξύνεχον*, Intrans., 'held together,' 'were fastened.' *διπλός* ἦντε, 'met so as to overlap': viz. where the two parts of the *θώρηξ*,

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Epos*, p. 198). This would be a natural place for the belt to clasp.

137. The μίτρη was a sort of kilt, worn under the θώρηξ.

138. πλείστον ἐρυτο, 'did most to ward it off': cp. 5. 538 ἡ δ' οὐκ ἐγχεος ἐρυτο.

141. τίς τε, used in similes and *general* statements, § 49, 9.

142. ἵππων. The Plur. is *general*, 'of some horse,' as 10. 259 ῥύεται δὲ κάρη θαλερῶν αἰζῶν. But Aristophanes read ἵππων, as in l. 145.

146. μάνθην is 3 Dual of a non-thematic Aor. (§ 8) of μαίνω, for ἐ-μάν-σθην. The σ is lost as in πεφάνθαι for πεφάν-σθαι (Buttm. Spr. II. 244).

151. νεῦρον is the thread which fastened on the head of the arrow.

155. θάνατον is an Acc. of the sum or result of the action, like κακά in l. 28. The Impf. ἔταμνον gives the meaning 'the treaty that I made *proves* to be death to you,' 'in making the treaty I was compassing your death.' Agamemnon reflects that by putting Menelaus forward he had exposed to the enemy the person upon whom everything turned.

156. Join προσθήσας πρὸ Ἀχαιῶν (not πρὸ Ἀχαιῶν μάχεσθαι).

157. ὤς, = ὅτι οὕτως: there should be no full stop or colon at μάχεσθαι.

160. γάρ τε. On the use of τέ in gnomic passages, see § 49, 9: on the Aorists ἐτέλεσσαν, ἀπέτισαν, § 25, 2.

164. ὅτ' ἄν ποτ' ὀλώλῃ, the Subj. of solemn prediction, § 13, 2.

166. ὑψίζυγος, 'seated aloft,' = σέλμα σεμνὸν ἡμενος (Aesch. Ag. 183).

167. The αἰγίς is described in 2. 447 ff., 5. 738 ff.

178. ἐπὶ πᾶσι, 'in all cases': ἐπὶ as in ἀτελευτήτω ἐπὶ ἔργῳ (l. 175).

179. ἔλιον, used predicatively, 'has brought an army in vain.'

182. χάνοι. . χθών does not imply an earthquake or miracle: it is merely a variation of the phrases χθόνα δύμεναι, γαῖα καλύπτει, &c. εὐρεῖα is a constant epithet of the earth, cp. II. 74.

185. παρῶν, 'before' [a vital point was reached].

187. ζώμα τε καὶ μίτρη, see ll. 133, 137, where the arrow goes through belt, θώρηξ, and μίτρη. It follows, as Mr. Leaf shows (*l. c.*), that the ζώμα was part—the *waist* or lower part—of the θώρηξ (Helbig, p. 201).

194. φῶτ', so 21. 546 φῶτ' Ἀντήνορος υἱόν: cp. the redundant use of ἀνὴρ, 5. 649 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαοδάμαντος, and so II. 92. Note that Asclepius in Homer is still a mere mortal.

197. κλῆος, πένθος, Acc. of the sum or result: cp. ll. 28, 155.

209. καθ' ὁμιλον ἀνὰ στρατόν. The difference between ἀνὰ and κατὰ is very slight: probably κατὰ gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. βλήμενος ἦν, 'lay where he had been struck.'

212. κυκλόσε, 'into a circle,' i. e. all round. Aristarchus read κύκλος.

δ δ' ἐν μέσσοις παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δὴ—the Subject (δ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἔγεν, 'were broken backwards'; the barbs of the arrow not being in the wound could be drawn out in this way, and broken against the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πολλά' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': for ἐπί cp. l. 178, and the Attic ἐπὶ πᾶσι δίκαιοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ.

ἐλεγχείες only occurs here: elsewhere ἐλέγχεα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἀνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὁμίλου πολλὸν ἐπελθὼν ἔστης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἐνθα τε, 'to the place where,' cp. l. 132 ἴθουνεν ὅθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὸν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν ὀτρύνῃσιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι, = 'I only go if Penelope sends me' (the condition as known to the speaker), 'when a message comes' (the condition of the sending, as to which he makes a mere supposition).

277. μελάντερον ἢτε πίσσα. The main question here is whether ἢτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'black and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'black and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἦντε is used for ἦ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἦντε is an old error for ἦε τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδυνώτερον ἦ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann took ἦντε here for 'than,' and accordingly wished to read ἦντ' οἰωνοί in the Od. (Lexil. s.v. εὔτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφὶ κ.τ.λ. see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual: cp. 23. 855.

306. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπὸ as 5. 13 τῷ μὲν ἀφ' ἱπποῖν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.).

ἕτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρέξασθω, 'let him aim his blow': the Aor. ὀρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔποιτο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνοίης χ' ὅτῃ ἐμῇ δύναμις καὶ χεῖρες ἔπονται, also Il. 16. 154 ὃς καὶ θυητὸς ἐὼν ἔπειθ' ἱπποῖς ἀθανάτοισι.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 444), and the recurring ὁμοῖον πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and the meaning 'common' is archaic, and nearly confined to this form.

320. Cp. Liv. xxii. 51 *Nom omnia nimirum eidem dii dedere: vincere scis, Hannibal, victoria uti nescis.*

328. μῆστῳρες αὐτῆς, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γὰρ πῶ σφιν, 'their people had not yet heard the battle cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting.* On ἀκούω see 2. 486.

334. ὀππότε, with μένοντες, 'waiting [for the time] when.'

335. ἀρξείαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὀπότε ἄλλου πύργου ἐπελθόντος ἀρξείαν. This however is too harsh. Perhaps we should read ἀρξείαν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστήρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ εἵκελος ἀλκῆν, &c.

343. δαιτὸς ἀκούζεσθον ἐμεῖο, 'hear of the banquet (i. e. hear the summons to it) from me.' Elsewhere ἀκούζομαι is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (δῆμα, cp. 17. 250).

345. κρέα is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλῳ of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθίμεν, and take δπιότ' .. Ἄρηα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or κέν shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with δπιότε, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at δψεαι κ.τ.λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γνῶ χωρόμενιο. The Gen. is used because γινώσκω expresses Agamemnon's observing a *fact about* Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. ἦπα δῆνα, not κακοὶ δόλοι, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθ', Subj., 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. δπιπύεις, the reading of the best MSS., is closer to the stem δπιπη (seen in παρθεν-οπίη-s) than the usual reading δπιπτεύεις.

πολέμοιο γεφύρας. The word γέφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἔρκος ἔμεν πολέμοιο (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἄτερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. οἱ δ', sc. the people of Mycenae.

382. πρὸ δδοῦ, 'forward on the way,' a partitive Gen.

384. ἀγγελίην is a 'cognate Acc.' with ἐπὶ .. στεῖλαν, 'sent on a message.' On ἀγγελίη see the note on 3. 206.

389. πάντα is an adverbial Acc., § 37, 1.

392. πυκινόν, 'closely packed,' because numerous.

399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, δ.

400. χεῖρα (so Aristarchus, others read χέρηα), = χερείονα: cp. πλέας for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. ἀγαγόντε, Dual, meaning Diomedes and himself.

410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. ἐνθεο, an Aor. Imper. after μή, contrary to the well-known rule.

δοίη should perhaps be δοιῖη, see the note on l. 315.

417. Ἀχαιῶν, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.

421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα.

423. Ζεφύρου ὑπο κινήσαντος, 'by the stirring of the West wind': cp. l. 276 ὑπὸ Ζεφύροιο ἰωής.

424. πόντι, 'in the open sea.' For τε (as to which see § 49, 9) some MSS. have τά, but the Art. is not in place here. τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all,' &c.; while πρῶτα means 'at first,' and is used without the Art. when ἔπειτα or δεύτερον follows. κορύσσεται, 'gains a crest,' i. e. takes the defined form of a high wave.

426. κυρτὸν ἰδὼν κορυφούται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), which she presently rears to heaven.

429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III. This repetition marks the intervening part—the Duel of Paris and Menelaus—as an episode.

430. ἔχοντ' ἐν στήθεσιν αὐδήν, 'having voice (the power of speech) in their breasts.'

433 ff. Τρῶες δ' ὥς τ' οἶες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as οἶες (§ 58, 3); cp. 17. 755-9—

τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . .

ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κούροι Ἀχαιῶν
οὔλον κεκλήγοντες ἴσαν

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.

437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.' γῆρυς, 'voice,' 'cry.'

443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, *Æn.* 4. 176-7.

449. ἔπληντο, 'met': cp. 5. 282 θῶρηκι πελάσθη 'reached the corslet': 5. 766 ὁδύνησι πελάζειν.

454. κρούων ἐκ μεγάλων, to be taken with συμβάλλον, 'coming

from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλόσε. This form is used because the sound is thought of as reaching to the point where it is heard: cp. 11. 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντοσ' ἀκοεῖν.

460. πῆξε, sc. Ἀντίλοχος τὸ δόρυ.

465. ὑπέκ βελών, 'out of range of weapons.'

λελιημένος ὄφρα, so 5. 690: cp. 6. 361 θυμὸς ἐπέσονται ὄφρ' ἐπαμῖναι, and 16. 652 δοάσσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.

466. μίνυνθα, 'for a short time': cp. 1. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ, which must be a reminiscence of Homer, especially as in Attic παρά is not used with the Gen. of things.

470. αὐτῷ, his *body*, opp. to θυμός, cp. 1. 4.

473. υἱόν, with the first syllable short, § 51, 3, c. The form υἱός (for υἱός) prevails in Attic inscriptions.

479. Join ὑπὸ δουρὶ Αἴαντος, like ἐμῷ ὑπὸ δουρὶ, &c.: cp. 3. 436.

480. πρῶτον, i. e. he was the first slain by Ajax. ἰόντα, 'as he came on.' Most commentators join πρῶτον ἰόντα, 'as he came on in the front of the battle.'

483. εἰαμενῆ, 'flat-lying land.'

486. ἵπυν, 'the felloe' of a wheel.

488. τοῖον, 'in such fashion,' &c.: cp. 3. 153 τοῖοι δ' αὖ Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the θώρηξ, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαῖολος, 'flashing with his helmet'; αἰολόπωλος, 'with horses that dart to and fro.' See 12. 167.

491. ὁ δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i. e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρά would not be used of coming from a *distant* place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. 1. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναιδής, 'ruthless.'

522. ἄχρις ἀπηλοίησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Aristarchus read; the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the latter is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπionτος ἀκόντισε.

533. ἀκρόκομοι, i.e. wearing their hair in a top-knot: cp. κάρη κομόωντες and ὅπιθεν κομόωντες (Il. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man find fault with the battle if he came into the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἀβλήτος καὶ ἀνούτατος, include every kind of wound; βάλλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἐρωήν, the 'rush' or 'spring.' The word is applied to movements due to a single impulse: hence δουρὸς ἐρωή = 'the range of a spear,' i.e. the distance that the impulse carries it.

BOOK V.

It is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his *ἀριστεία*. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans;

after rebuke from Sarpedon, Hector rallies his forces, and Diomede has to retreat (431-626). Sarpedon kills Tlepolemus, but is himself wounded (627-710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomede, and with her he attacks and wounds Ares (711-863). Ares flies to Olympus, and the other gods leave the battle-field (864-909).

The title of Διομήδους ἀριστεία is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289-292 are quoted as occurring ἐν Διομήδεος ἀριστείῃ.

A peculiar character is given to the 'Aristeia' of Diomede by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomede's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomede, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomede attacks Apollo, but has to retreat.

5. 605 ff. Diomede warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomede not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomede says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστέρ[ι] δ' ὀπωρινῷ, the Dog-star, as appears from Il. 22. 26-31.

6. παμφάλῃσι, the Subj. because the clause is qualifying or limiting in sense: Diomede was like the Dog-star 'which shines,' = *as* or *when* it shines; cp. 10. 184., 23. 518. παμφάλῳ is not compounded with

παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ἰκκαενοῖο, Gen. of *material* (as πρήσαι πυρός, to burn with fire): cp. Od. 6. 224 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο (=with water from the river).

11. πάσης, 'of every kind,' so ἀγρία πάντα (l. 52): cp. 1. 5.

12. οἱ, Diomedes. ἀποκρινθέντε, 'coming forward from the throng' (ὄμιλος), as πρόμαχοι.

21. περιβῆναι, 'to bestride' (in defence); so ἀμφιβαίνειν, &c.

24. οἱ, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τειχεσιπλήτη, lit. 'one that draws near to walls,' hence 'assailer of walls.' The word is an example of 'litotes,' i. e. it implies more than it says (§ 59): see on 4. 449.

32. οὐκ ἄν . . ἑάσαιμεν, 'may we not leave,' a polite form of request.

33. δποτιέροισι κ.τ.λ., (to decide) to which of the two, &c.

36. ἡϊόεντι, 'with sandy banks' (ἡϊόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' *Dat.*, μεταφρένῃ a locative *Dat.* πρώτῳ with στρεφθέντι, 'who first turned.'

44. θε, sc. Phaestus. So in l. 60 θε means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσето (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὀξύεις, made of ὀξύη, a kind of beech. Hence ὀξύη became itself a poetical word for 'spear.' The derivation from ὀξύς is against the analogy of the Adjectives in -εις.

53. ἰοχέαιρα, 'pouler forth of arrows'; for this use of χέω, cp. 618 ἐπὶ δούρατ' ἔχευαν, 8. 159 βέλεα χέοντο.

64. οἱ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἀπο μήδεα εἰδώς. The gods had taught him θαῖδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμε, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἀτρίσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδεΐδην, Acc. *de quo*, § 37, 7.

89. ἐεργμέναι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἐρχατο πάντα. But Aristarchus is said to have read ἐεργμέναι, 'strung' or 'fastened'

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἐέργμεναι (Inf. of ἐέργω), taking it with ἰσχανόωσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

The words γέφυρα and ἔρκος seem to stand for different kinds of mound or barrier; the nature of the distinction, however, is unknown.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε .. κατὰ δεξιὸν ὦμον; for the use of τυχών cp. ll. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ .. αὔσε, 'shouted at or over him.'

105. Λυκίην. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. πέπον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι .. πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἐλθεῖν, sc. τὸν ἄνδρα, with change of Subject. ὁρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὑστερον πρότερον, because the main object of the prayer is put first: cp. l. 359 and Virg. Æn. 2. 353 *moriamur et in media arma ruamus* (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν): cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

Aspice; namque omnem quae nunc obducta tuenti

Mortales hebetat visus tibi et humida circum

Caligat nubem eripiam.

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γιγνώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καὶ is not 'and,' but strengthens περ, so that καὶ πρὶν περ = 'although already.' Accordingly μεμαώς is in apposition to Τυδείδης,

and δὴ τότε begins a fresh sentence (= *tum vero*), as in l. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to follow the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀπίκετο .. παρὰ βασιλέα Δαρείον τὸν Ἰστιάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ τε δεινότερα ἐποίηε, κ.τ.λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῶ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will, and retires when he lists.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμοὺς δύνεται, 'gets inside the stading,' i.e. the buildings of the sheep-station. τὰ δ' ἐρήμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστῖναι, 'each close on the next,' 'thick and fast': so 17. 361 τοὶ δ' ἀγχιστῖνοι ἐπιπτον.

150. ἐρχομένοις, 'when they were coming' (to Troy): so l. 198 ἐρχομένην ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιούσι), i. e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttmann (Lexil. s.v.) showed that τηλύγετος means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀτρύγετος, ἐριδείκετος, ἐρη-ετός, &c.); if so, the derivations from the root γῦ- (γεν-) must be set aside.

158. χηρῶσται are the heirs who come in when the owner dies χῆρος (*orbus*), = Attic ὀρφανιστάι.

162. βοσκομένων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βῆσε properly means 'set on their feet': see § 60.

172. φ, sc. the bow.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπῇ .. ἐπι (= ἐπεσσι), 'is a grievous thing when it is in the case'; ἐπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμήνις as one word.

181. πάντα, adverbial Acc., 'in every point.'

182. αὐλώπῃς is lit. 'tube-faced,' i.e. rising in front in the form of a cone, into which the crest was fastened.

184. ἀνὴρ, sc. ἐστὶ, 'if he is the man I think he is.'

185. τῶδε μάλινεται, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial, § 37, 1.

191. 'Surely he is some god in wrath' (cp. l. 183 εἰ θεὸς ἐστί).

195. σφιν ἐκάστω, apposition, = 'to each of them.'

196. κρῖ, 'barley.' ὄλυνται, 'spelt,' called ζειαί in Od. 4. 41 (cp. Hdt. 2. 36).

208. ἀτρεκέες, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ δεκάς ἀτρεκέες οὔτε δὲ οἶαι.

214. ἀλλότριος φῶς, 'a stranger,' i.e. an enemy.

215. θείην, Opt. in harmony with the principal Verb τάμοι: § 34, 1, a.

218. οἶκ' ἔσσεται ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδέ κεν ἄλλως οὐδέ θεὸς τεύξειε. This is a kind of litotes, saying less than is meant (§ 59).

222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.

227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα...δέξαι. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραβάτης) advances on foot, while the ἡνίοχος keeps the chariot ready to secure his retreat.

228. δέδεξο, 'await,' 'be ready for,' § 26, 2.

233. μὴ...μαθήσετον (Subj.), = 'do not let us have them become restive,' i.e. the danger is that they will: § 29, 5.

235. νῶτ', Acc., governed by κτείνῃ in the next line.

249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 φεύγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of *mounting* the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locative Dative (πεδίῳ πέσε, *fell on the plain*, &c.).

252. φέβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνώοντο, 'bethought them of flight.'

253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.

255. αὐτως, 'as I am,' i. e. without chariot.

263. Join ἐπαΐξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσας αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γάρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). τῆς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. γενέθλη, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοῖς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μήστωρε φόβοιο, cp. 2. 767 φόβον Ἄρης φορεύσας. μήστωρε is the reading of the best MSS. here and at 8. 108: others have μήστωρι (μήστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

288. ἀποπαύσασθαι. Most MSS. have ἀποπαύσασθαι, but the Future gives a better sense: cp. 3. 112, 366.

289. ταλαύρινος, 'with stout (shield of) hide,' for τάλα-φρινος: cp. τάλα-φρον, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. i. 47), λυθόβρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπενθής, ταλαπείριος), hence 'stubborn in defence': see 7. 239.

291. ῥίνα, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξεύσθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐύσθην wants support. ἐξελύθη may mean 'was loosened from the shaft,' or simply 'was disengaged' [from the body through which it had passed].

295. παρέτρεσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31, 4.

308. ὥσε δ' ἀπό, i. e. ἀπέωσε δέ.

310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν . . ἀπόλοιτο, § 30, 6.

315. οἱ is *Dat. commodi*, 'she spread out for him.'

323. Join Αἰνείας ἵππους ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locative *Dat.*, as in 2. 213 φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾗδῃ (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double Acc., as ὕπαγε (16. 148).

330. Κύπριν. Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join ἀνδρῶν πόλεμον, as 3. 241 μάχην .. ἀνδρῶν.

339. πρηνόν is here a substantive: the spear passed 'over the thick part of the palm' (θέναρ).

349. ἡ οὐχ, scanned as one syllable, § 51, 6.

350. πωλήσεται, Fut. with εἰ, 'if you are minded to go.'

354. μελαίνετο, i. e. grew livid in complexion.

355. ἐπ' ἀριστερά, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. ἤερί ἐκέκλιτο, 'was leaning against a cloud.'

359. δὲ μοι ἱππους: 'for the ὕστερον πρότερον, cp. l. 118.

361. ἔλκος is Acc. of part affected, δ cognate Acc., § 37, 4.

370. The goddess Διώνη is only mentioned here..

379. Τρώων καὶ Ἀχαιῶν is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. κεράμφ, a jar or barrel.

389. μητρική, sc. of Otus and Ephialtes.

392. παῖς Ἀμφιτρύωνος, Heracles, who in Homer is still a mortal (here emphatically so), and a great archer. The club is a much later attribute.

394. καὶ belongs to ἀνήκεστον, not to the enclitic μιν.

395. ἐν τοῖσι, 'in that number,' viz. of gods who have suffered at the hands of men.

396. οὗτός, for ὁ αὐτός, is only found here.

397. ἐν Πύλῳ ἐν νεκύεσσι. Aristarchus regarded πύλος as a Homeric form for πύλη, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet πυλάρης applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question ἐν νεκύεσσι naturally means his kingdom: cp. 15. 251., Od. 12. 383. The alternative is to take Πύλος to be the place of that name, and to refer ἐν νεκύεσσι to the dead on a battle-field, comparing the words of Ares, 5. 886 αὐτοῦ πῆματ' ἐπασχον ἐν ἀλγῶνι νεκάδεσσιν, and 15. 118 κείσθαι ὁμοῦ νεκύεσσι. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. σχέλιος, ὀβριμοεργός. The Nom. is used in exclamations; so νήπιος in 406: cp. 1. 231 δημοβόρος βασιλεὺς, also 2. 353 (note).

405. σοὶ δ' ἐπεί, = ἐπὶ δὲ σοί.

410. τῷ, 'therefore.'

414. κουρίδιον, 'wedded,' 'lawful.' The word is technical, and

probably derived from *κουρά* (cp. *μοιρίδιος* from *μοῖρα*), the 'lock of hair' which it was the custom for the bride to cut off before marriage. See Curtius, *Stud.* i. 1. 253 ff.

424. *τῶν τινὲ* .. *Ἀχαιῖάδων*, repeated from 422.

433. *γινώσκων*, i. e. 'although he knew.' Cp. *φάντες*, 3. 44.

434. *οὐδέ*, 'not even.'

448. *ἁδύτῃ*, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).

450. *αὐτῷ*, opposed to *τεύχεσι*.

452. *βοείας* is the general term, divided in the next line into *ἀσπίδας*, ordinary round shields, and *λαισήϊα*, lighter targets of untanned hide. *πτερόεντα*, 'winged,' i. e. borne as lightly as if they were winged.

456. *ἐρύσαιο*, 'withdraw': for the Opt. with *οὐκ ἄν*, cp. l. 32.

465. *Ἀχαιοῖς* may be construed with *ἴδοντε*, or (as Dat. of the agent) with *κτείνεσθαι*.

473. *φῆς πού*, 'you thought, it seems.' *ἐξέμην*, 'would hold,' defend: the word may be chosen in allusion to the name *Ἑκτωρ*.

475. This may allude especially to the absence of Paris.

477. *ἔνευμεν*, 'are in (the city) as allies.'

481. *καὶ δὲ*, sc. *ἔλιπον*: cp. 3. 268.

485. *ἄτάρ*, cp. the note on 2. 599.

486. *ὠρεσσι*, for *δάρεσσι*, 'wives.'

487. *μή πως* .. *γένησθε*, 'see that ye do not become,' expression of fear or warning, § 29, 5.

ὥς .. *ἄλόντε*. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = *ὑμεῖς καὶ αἱ γυναῖκες*, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where *ἄξαντε*, after *πολλοὶ ἵπποι*, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of *τόνῃ δ' ἔστηκας κ.τ.λ.* Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.

492. *ἀποθίσθαι* depends on *χρή*: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 *Πουλυδάμας μοι πρῶτον ἐλεγχέειν ἀναθήσει*, Od. 2. 86 *μῶμον ἀνάψαι*, also Pind. Ol. 11 (10), 5 *ἐρύκετον ψευδέων ἐνιπὰν ἀλιτόξεον* (possibly an imitation of Homer), and Ol. 8, 68.

499. *ἱεράς*, perhaps in the original sense, 'strong,' 'goodly' (Sansk. *ishirás*, strong, fresh): cp. 10. 56., 16. 407, &c.

500. ἀνδρῶν λικμώντων is to be joined with ἀλώας, rather than taken as a Gen. absolute. But ἐπαιγομένων ἀνέμων is absolute.

502. αἱ δ' ἄχυρμαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, δ.

503-5. δι' αὐτῶν, 'through them,' viz. the Trojans. The point of the comparison is the way in which the dust raised by the Trojan charge (and passing in the first instance through the *Trojan* ranks) is driven over the Greeks. δψ ἐπιμοσγομένων agrees with ἵππων, and is further explained by ὑπὸ δ' ἔστρεφον ἡνιοχῆς:—'as they returned to the charge, the charioteers wheeling them to face the enemy' (ὑπὸ). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. l. 425 χάλκεον οὐρανὸν Ἰκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχῃ Τρῶεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχῃ with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὁλοήν τάνυσσε κρατερῇ ὑσμίνῃ.

511. πῖλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. νηνεμίης, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βιότοιο, 'in substance,' Gen. of *material*. γένος is Acc., 'he was by birth': cp. 21. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἀνακτα, 'begat to be *their* king.'

554. οἶω τώ γε. The order is exceptional, for τῷ δ' οἶω κ.τ.λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην . . τάρφεισιν seems a play on words: the root is the same.

559. Αἰνείαιο, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ . . δέ, 'he was in fear *over*, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφήλει, 'balk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχῶν as in l. 98.

586. *κύμβαχος* seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. *κυδοιμόν*, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 *πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν*.

597. *ἀπάλαμνος*, 'helpless.'

601. *οἶον* is an adverbial Acc. Neut.: *οἶον δὴ* expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. *κεῖνος*, 'yonder,' as 3. 391 *κεῖνος δ' γε κ.τ.λ.* So *ᾤδε*, l. 175.

607. *αὐτῶν*, sc. the Greeks, as the context shows.

612. *Παισός*, called *Ἀπαισός* in 2. 828.

621. *ἄλλα .. τεύχεα*, 'the arms *as well*': cp. 2. 191.

623. *ἀμφίβασιν*, 'bestriding,' in defence: cp. l. 21.

634. *πτύσσειν ἐνθάδ'*, 'what compulsion is on you to cower here'? = 'what obliges you to be here where you shrink from the battle'? *ἔόντι*, 'that art,' = 'since thou art.'

638. *ἄλλ' οἶον* —. The force of this phrase is somewhat clearer in two similar places in the *Odyssey*—

4. 240 *πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνῃ,*
ῥῆσσι 'Οδυσσῆος ταλασίφρονός εἰσιν ἀέθλοι,
ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.

11. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνῃ,*
ῥῆσσι λαὸν ἔπεφνεν ἀμύναν 'Αργεῖοισιν,
ἄλλ' οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ.

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. *ἄλλὰ* expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line *πάντας δ' οὐκ ἂν κ.τ.λ.* has fallen out in the text before l. 637. Cp. Dinarch. c. Dem. § 37 *ὦν τοὺς μὲν ἀρχαίους ἐκείνους μακρὸν ἂν εἶη λέγειν, . . ἀλλὰ ταυτὶ τὰ μικρὸν πρὸ τῆς ἡμετέρας ἡλικίας γεγεννημένα κ.τ.λ.* For *ἄλλ' οἶον*, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read *ἄλλοῖον*, 'another kind of man they say Heracles was': cp. 11. 391 *ἦ τ' ἄλλως ὕπ' ἐμείο κ.τ.λ.* This gives fair sense, but the transition is rather abrupt. Note the Masc. *οἶον*, in spite of the Fem. title *βίην Ἥ*.

650. *μιν εὖ ἔρξαντα*, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 *κακῶς δ' οἱ πέρ μιν ἔρεζον .. ἐτίσαιο*. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. *δαμέντα*, sc. *σέ*: change of grammatical Subject.

662. *ἔτι*, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, 'no one thought of one thing, viz. to draw it out.' τὸ does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τις in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλείονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἔμπνυνθη, 'became alive' (ἐμπνοός), i. e. recovered consciousness.

698. ζώγρα, 'gave him life': elsewhere ζωγράφω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο βόαν.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. ὦ Τλη, with ὦ (as also in 7. 221), but ὦ in the Catalogue (2. 500). Zenodotus read ὦ Τδῃ, perhaps supposing a different place to be intended. There is a ὦ Τδῃ in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσαν . . αἶθ' ἄλλ' κεκλιᾶται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποιχομένη, 'going about the work.'

723. σιδηρέφ' ἀξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσοῖσι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of *contrast*, the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσσανέουσιν, cp. 2. 448 τῆς ἑκατὸν θύσανοι παγχρύσοι ἡερέθονται.

739, 740. It is not clear whether Φόβος, Ἔρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37—

τῇ δ' ἐπὶ μὲν Γοργῶν βλοσυρῶπις ἐστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.

The shield, however, had a real power of causing the *things φόβος* (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάληρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρυλῆεσσι, but this makes πολλῶν rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκίας, 'driven on by the goad.' The meaning of -ηνεκίης is *continuous motion* or *extent*; δι-ηνεκίης 'continuous,' 'unbroken,' δOUR-ηνεκίης, 'the distance to which a spear carries,' ποδ-ηνεκίης, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτῃ κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε .. ἔργα, construction like τόδε χῶεο, § 37, 1. Cp. Od. 14. 284 νεμεσσᾶται κακὰ ἔργα.

758. ὁσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 δς ἤδη νέμεισι.

766. πελάζαν, 'to bring him in contact with,' cp. 4. 449.

770. ἥρωειδές is most naturally taken as an adverb with ἶδεν, 'as far as a man descries in dim outline'; ἥρωειδὲς ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρώσκουσι).

774. συμβάλλετον, Dual, as if ἡδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε βέουσι Κῶκυτός θ', 14. 216 Ἀρης τ' ἔδοσαν καὶ Ἀθήνη: and still more harshly, Il. 20. 138 εἰ δέ κ' Ἀρης ἀρχασι μάχης ἢ Φοῖβος Ἀπόλλων.

778. βάτην, 'went,' not strictly 'walked,' since their movement (ἰθυμα) is compared to the *flight* of doves.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoullés*).

791. ἐπὶ νηυσὶ is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαιφάσσειν, 'to show himself in front.'

805. δαίνυσθαι μιν ἄνωγον explains πολεμίζειν οὐκ εἰασκον (hence the asyndeton), the apodosis being αὐτὰρ δ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυαῖξ, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὐ μ' εἰας, exegesis of ἐπέτελλας, hence the asyndeton.

821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἰας (Zeugma).

823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.

827. τό γε δειδῖθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτὸν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἀῖδος κυνέην, 'the helmet of darkness.'

851. ὠρέξαθ', 'aimed his blow,' cp. 4. 307. ἵππων, the chariot of Diomedes; Ares was on foot.

854. ὑπὲρ δῖφροιο, 'up away from the chariot.' Others read ὑπέρ, which is simpler.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννή ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. II. 62 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ παμφαίνων, τότε δ' αὖτις ἔδυν νέφεα σκιάοντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἔξ, 'after heat,' 'by way of change from heat': cp. Hdt. I. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἐξαπίνης νέφεα.

873. τετληότες εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἄν μαχέσαιο καὶ ἄλλῃ ὄν τινα κ.τ.λ.

876. ἀήσυλα only occurs here, apparently = αἷσυλα.

879. προσιβάλλεαι, 'dost give heed to'; cp. ἐπιβαλλόμενος 6. 68, and

the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν, meaning 'to consider.' The common translation of προτιβάλλειν, 'dost attack,' is too strong, though (like the Latin *animadvertere*) it may *imply* more than it expresses.

887. ἀμειννός. This word occurs only here and in the phrase ἀμειννὰ κάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἀσχετον, about which there is no difficulty, occurs in the same phrase in 16. 549 ἀσχετον, οὐκ ἐπεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago (not merely now).' ἐνέρτερος οὐρανῶνων, i. e. cast down from heaven, cp. 8. 13-16.

902. ὀπός, 'fig-juice,' used as rennet. ἐπειγόμενος, 'pressing in,' cp. l. 301 ἐπειγόμενον ἀνέμων: the juice is thought of as a force applied to the milk.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' κυκλώνει is a 'true' Dative: it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon *get it* to curdle. The MSS. have περιστρέφεται, which is defensible, the whole clause μάλα δ' ὦκα κ. τ. λ. being expegetetic of ἐπειγόμενος.

906. κύδει γάων, perhaps with allusion to l. 869 πᾶρ δὲ Διὶ Κρονίανι καθέζετο θυμὸν ἀχέων.

BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1-72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomed (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomed and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomed is offered accordingly (237-311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312-369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes

leave of her in the famous scene from which this book has its title (*Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία*), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

*ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
ὥς αἱ μὲν ῥ' εὐχοντο,*

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the *ἀριστεία* of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the *Aristeia* of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomedes,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. οἶώθη, 'was left alone,' viz. by the gods.
2. ἴθυσε, 'aimed its course,' 'swept'; from ἰθύς 'aim,' 'direction,' 'effort' (l. 79). πεδίῳ, gen. of *splace*, § 39, 3.
3. ἀλλήλων, governed by ἰθυνομένων, 'aiming at one another'; which again is to be taken with μάχη in the last line.
4. Here the first reading of Aristarchus is said to have been—
μεσσηγὺς ποταμοῦ Σκαμάνδρου καὶ Στομαλίνης.

And another ancient reading was—

μεσσηγὺς ποταμοῦ Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλίμη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5-72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially 5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων· πρῶτος δὲ κ.τ.λ.

15. φιλέσκειν, 'was kind to,' 'entertained' (as guests).
17. ὑπαντίσας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.
19. ὑφηνίχους, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].
39. βλαφθέντε, 'having broken down,' 'come to disaster.'
40. πρῶτε, i.e. the foremost point, where the yoke was fastened (ἐπ' ἄκρῃ, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'
46. ζώγρει, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.
50. ἐμέ, Acc. because the *thing* heard is the fact given by the word ζῶν: see § 37, 7.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἄξετε is Imper.: § 9, 3.
55. ὦ πέπον, see on 5. 109.
59. μηδ' οἷ, 'not even he,' § 48, 1.
60. ἀκήδεστοι καὶ ἀφαντοί, 'without funeral rite or memorial.'
68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly at.'
70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.
71. συλήσετε, the change of Person and also of Mood expresses the indifference of Nestor: 'you may when you like —': cp. 7. 30.
88. νηόν, Acc. of the *terminus ad quem*, § 37, 6.

92. θείναι, 'let her place': the use of the Inf. for the Third Person Imper. is comparatively rare, cp. 7. 79.

94. ἦνις, 'yearlings.' ἠκέστας, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of ἠ-κεστος from κεντέω is probable (cp. πολύ-κεστος, 3. 371), but the η (for α?) is unexplained. As to ἦνις nothing is really known.

αἰ κ' ἐλεήσῃ, 'in the hope that she will pity,' further explained by αἰ κεν Τυδέος υἱὸν κ.τ.λ.

109. ὦς, = ὅτι οὕτως, cp. 4. 157.

117. ἀμφί, 'on both sides,' i. e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. πυμάτη, 'last,' i. e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. προβέβηκας, 'art in front,' 'in advance of.'

126. ὃ τ', 'in that': the reading ὅτ', 'when,' 'now that,' is possible, but less idiomatic: see § 48, 2.

133. Νυσῆιον, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. θύσθλα, 'implements of their rites.'

140. ἀπήχθετο, an Aor., 'had become hateful.' The Present is ἀπεχθάνομαι.

143. The play of sound in ἄσσον . . θᾶσσον is evidently intended: cp. 5. 440 φράξω, Τυδείδῃ, καὶ χάζω.

ἄλεθρου πείρατ', 'the ending of (i. e. the ending that consists in) destruction'; like τέλος θανάτοις, 3. 309., 5. 553, &c. On πείρατ meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. ὥρῃ, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 ὅσσα τε φύλλα καὶ ἀνθεα γίγνεται ὥρῃ. The word ἐπιγίγνεται expresses the *fresh* growth of leaves: cp. ἐπίγονοι = 'the new generation.' Aristarchus himself read ὥρῃ, taking the clause to be = ἐπιγιγνομένης τῆς ὥρης. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57).

149. φύει may be transitive, as in the preceding line: 'bears,' 'is fruitful,' 'flourishes.'

ἦ μὲν — ἦ δ' is the reading now generally adopted. It is in harmony with the τὰ μὲν — ἀλλὰ δέ of l. 147. The other reading ἦμὲν — ἦδ' gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives ἦμὲν — ἦδέ are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to εἰ ἐθέλεις δαήμεναι is understood, or rather it

is supplied by the story which follows in l. 152 *ἔστι κ.τ.λ.*: 'if you wish to learn these things — there is a city,' &c. Some take *δαήμεναι* as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 *αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ.* A similar ellipse is found with *ἐπεὶ*, as 3. 59 *ἐπεὶ με κατ' αἶσαν ἐνεέκσεας* (see the note).

151. *γενεήν*. The Acc. with *εἰδέναι* is used when it means 'knowing about' *generally*: the object itself (not this or that fact about it) being the *thing* known. So *μένυμαι*, 6. 222., 9. 527., 23. 361: and *εἶρομαι*, 6. 239., 10. 416., 24. 390.

152. *Ἐφύρη*, the old name of Corinth, which might be said to be in a corner (*μύχῳ*) of the country of Argos (*δῆμος Ἀργείων*, cp. ll. 158–9). Possibly however *Ἄργος* here means the Peloponnesus.

159. *Ἀργείων*, to be taken with *δήμου* (l. 158). Note the *order* of the narrative: the poet first gives the main fact (ll. 158–9), then goes back a little way for the details and causes (ll. 160 ff.).

ἰδάμασσε, sc. *τοὺς Ἀργείους* (including of course Bellerophon). Some understand Bellerophon only as the Object to *ἰδάμασσε*: but the words *ὑπὸ σκήπτρῳ* suggest kingly rule in general rather than power over a single man.

164. *τεθναίης*, i. e. 'you may as well die' (as not kill &c.).

165. *μ'*, i. e. *μοι*, a rare elision, § 51, 5.

166. *οἶον*, = *ὅτι τοῖον*, cp. l. 109.

168. *σήματα* (or *σήμα*, the Sing. and Plur. being used without any distinction), a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the *σήμα*. Hence *σήματα λυγρά* is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. *γράφας κ.τ.λ.* 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (*θυμοφθόρα πολλά*) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric *σήματα* were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 *θ. φάρμακα*, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. *φέροιτο*, Mid. 'brought for himself,' as his credentials.

179. ἄμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰσθὺς ἄμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνείουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινὸν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνείουσαι ἄλδς πολυβενθέος ὁδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλιή is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλῆϊον . . ἄλᾱτο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλῃ) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὁμίλου, 'in the press of battle,' not merely when they met as single combatants.

232. καθ' ἵππων, 'from their chariots.'

233. πιστώσαντο, 'plighted faith with each other,' the reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεύς. Any strange thought or want of thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11.

237. For φηγὸν (which certainly comes out of its order) some good MSS. have πύργον.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφήπτο, cp. 2. 15.

242. ἀλλ' ὅτε δῆ, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσῃσι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγες, 'roofed.'

251. ἡπίδωρος, 'gracious giver,' cp. l. 394.

255. Hecuba answers her own question: ἤ μάλα δὴ = 'I know how it is, namely that—.'

260. καὐτός, for καὶ αὐτός.

264. δειρε, 'draw,' 'fetch,' cp. l. 293 δειραμένη.

265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογνώσης. But cp. 22. 282 ὅρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.

268. πεπαλαγμένον, 'for one bespattered . . to pray': cp. 2. 234.

281. ὣς κέ οἱ . . χάνοι, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in αἰ κ' ἐθέλῃσ' κ.τ.λ., § 34, 2, a. The clause is generally taken as a *wish*, made conditional by κε: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On γαῖα χάνοι cp. 4. 182.

285. ἐκλελαθέσθαι, 'that I had (thereby, *ipso facto*) forgotten, cp. 3. 112., 366. φρένα is Acc. of the seat of the feeling, § 37, 4. ἀτέρπου is a difficulty, since ἀτερπος is not otherwise known, and is incorrectly formed. For φρέν' ἀτέρπου Zenodotus read φίλον ἦτρον.

289. παμποικίλοι, 'all covered with embroidery,' cp. l. 294.

The four lines 289-292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. ἐπιπλῶς, 2 Aor. Part.; the Indic. ἐπ-έπλωσ occurs in Od. 3. 15.

292. δδόν, with ἦγαγε as a 'cognate' Acc.

301. ὀλολυγῆ, a cry raised by the women present at a sacred rite, cp. Od. 3. 450.

305. ρυσίπολι, 'shielder of the city.'

311. ἀνένευε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the αὐλή or court-yard, the δῶμα, i. e. the chief hall (also called μέγαρον), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' *Journ. of Hell. Stud.* III. p. 264.

319. δουρός, to be taken with πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἔποντα, 'busy with': this is the only certain instance of the simple Verb ἔπω. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. ἀφῶντα in the next line.

326. δαμῶνι'. This address expresses painful surprise: see 1. 561.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of *material*, § 39, 4.

335. Τρώων χόλῳ, 'anger at the Trojans': see § 39, 1.

336. ἀχρεῖ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμβέβηται ἄνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμβέβηται cp. 15. 684 ἄλλοι' ἐπ' ἄλλον ἀμβέβηται.

340. δῶν, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυνόεσσις, 'a thing of horror'; from κρύος 'chill.' The proper form of the word is κρυόεις, not ὀκρυνόεις: the original reading here must have been κακομηχάνοο κρυόεσσις, § 19, 3.

348. ἀπόερε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish ὥς μ' ὄφελ' κ.τ.λ. So in Attic with ὥς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563.

351. δς ἦδη, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἶδα, cp. 2. 213., 5. 326 ὅτι οἱ φρεσὶν ἄρτια ἦδη.

361. ἐπέσονται ὄφρα, see 4. 465.

368. δαμόωσιν, Fut., § 12, 3: 'the time is come (ἦδη) that they will subdue me, cause me to fall.'

370. εὖ ναιετάοντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἐτι ναιετώσῃς, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δή, § 51, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple?' The first member of the question is again subdivided by the alternatives ἐς γαλῶν ἢ εἰνατέρων. Thus the first ἦέ is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολύδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐπὶ ἐπέδωκε θυγατρί). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δῶρα.

396. Ἡετίων, Nom. to suit the following clause (§ 58, 3), cp. 14. 75 νῆες ὅσαι .. ἔλκαμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' αἰοῖδ' ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. 1. 50, 51—

ἔγχε' ἐν ἀρούρεσσιν, ὅθι τ' ἰσχυρὸς ἐστὶ θαλάσσης
ἤρως ἀνδριόγεσσε, θεὸς δ' ἐν ἑσπερῇ νύκτι.

397. These Κίλινες seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήπιον αὐτὰς, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναξ.

407. φέσεια σε, 'will be thy undoing.'

408. ἀρμαρον, 'harpies.'

411. ἀφάρματτον, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With Il. 411-430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οἶκέτ' ἐστὶν εἰς ὃ τι βλέπω
πλὴν σοῦ· σὺ γὰρ μοι πατρίδ' ἔστωσιν ὄρεα,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθέλειν Ἀΐδου θανάσιμους οἰκίτας,
τίς δ' ἄντ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶς ἔργου εὐχόμεν.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
πατὴρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραφνχῆ,
πόλις, τῶντην, βάκτρον, ἡγεμὼν ὁδοῦ.

419. ἐπὶ ... ἔχεον, 'heaped above,' raised a mound over him: cp. χυτὴ γαῖα, l. 464.

422. ἴψ, 'one,' 'the same': the only instance of a Masc. of ἴα.

424. εἰλιπώδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω): but this is quite uncertain.

426. τὴν repeats μητέρα: so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i.e. *her* father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. 11. 167-170.

435. Join τῇ γε ἐπαρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the *walls* of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀρστέα of Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἷ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἄγεται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Ὑπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσητὶς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτὲ τις εἶπῃσι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἑρεῖ
λόγοις λάπτων, ἴδετε τὴν δμειννέτιν
Διάντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει.
τοιαῦτ' ἑρεῖ τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖόσδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι ἀοσσητήρα Κρονίων
ἔξ' Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρὶν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρὶν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχών, the Aor.) = 'with a cry'; ἀτυχεῖς gives the reason of ἐκκλίνθη ἰάχων: ταρβήσας is a further explanation of ἀτυχεῖς: and νοήσας gives the reason of ταρβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὦδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα.

479. Most MSS. have εἴησι (as l. 459), but εἴποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 52.

480. ἀνόντα. The Acc. is used with εἰπείν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηώδεϊ, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαιμονίη is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἀνδρεσσιν μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,

τάξωθεν· ἔνδον δ' οὔσα μὴ βλάβην τίθει.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόνον, probably Aor., related to γοῶν as ἔστυγον to στυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίων, 'clattering,' apparently a sort of frequentative of κρούω. Join θέη πεδίοιο, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὀκεανοῖο.

510-11. ὁ δ'.. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἡθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἡλέκτωρ, 'the sun.'

518. ἡθεῖε, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τό may be taken with ἔμὸν κῆρ, or (better) as an Adverbial Acc. with δχννται, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσὶ, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἔμὸν κῆρ δχννται is a periphrasis for δχννμαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς δὴν μεγαλήτορα θυμόν, &c.

αἰσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητῆρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases βουλομένῳ μοί ἐστι, &c.

11. Ἔκτωρ δ' κ.τ.λ., the apodosis to 1. 8 δ μὲν κ.τ.λ., but no longer construed with ἐλέτην: cp. 3. 80 (§ 57).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπιάλμενον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νύξ' ἵππων ἐπιβησόμενον.

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἐτερος as in 1. 378 δάη δ' ἐτέροισί γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκία δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκην to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 23. 236 Athene—

οὐ πω πάγχυ δίδου ἑτεραλκία νίκην,
ἀλλ' ἔτ' ἄρα σθένης τε καὶ ἀλκῆς πειρήτιζεν
ἦ μὲν Ὀδυσσεύς, ἦ δ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκίης μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *rugna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. *μαχήσονται*. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. *παύσωμεν*: cp. 6. 71.

τέκμων, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The *τέκμων* of Troy is the winding up, the final crisis, of its history.

39. *προκαλέσεται* is 1 Aor. Subj.

οἰόθεν οἶος, 'singly and alone' (= *αὐτὸς καθ' αὐτόν*). The meaning *μόνος πρὸς μόνον* (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of *ἀλλοθεν ἄλλος* and similar pairs (in which the repetition has a definite meaning). Cp. *αἰνόθεν αἰνῶς* in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. *ἐπύρσειαν*. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. *προκαλέσεται*, § 34, 2, a.

44. *σύνθετο*, 'understood.'

46. *παρ' Ἑκτορ[α]*, Acc. as 8. 280 *σῆ δὲ παρ' αὐτὸν ἰών*.

48. *ἦ ρά νύ μοί τι πίθωιο*, need not be a question: cp. 4. 93.

52. *ἐπισπεῖν*, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. *μέσσου δουρὸς ἑλών*, a sign of truce, cp. 3. 76-78.

59. *ὄρνισιν ἐοικότες αἰγυπιοῖσι*, i. e. they took the visible *form* of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 *οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς* (Am.).

61. *ἀνδράσι τερπόμενοι*. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words *τῶν δὲ στίχες κ.τ.λ.* express the point in which Athene and Apollo took delight (Am.).

63. *Ζεφύροιο φρίξ*, 'the ripple of, i. e. caused by, the West wind': so 23. 692 *ὑπὸ φρικῆς Βορέω ἀναπάλλεται ἰχθύς*. See on 2. 397.

64. *μελάνει*, Intrans., 'grows dark.' But Aristarchus read *μελάνει δέ τε πόντον ὑπ' αὐτῇ*. On *τέ* see § 49, 9.

70. *κακά*, with *τεκμαίρεται* as well as with *φρονέων*: cp. 6. 349 *ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραγτο* (with the note).

73. *ὑμῖν δ'*, the apodosis to *ἔρκα μὲν* — (l. 69). The *γάρ*, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. *ἐπιμάρτυρος*, 'a present witness,' a compound like *ἐπιβούκολος*, *ἐπίουρος*.

79. *δόμεναι*. The Inf. for the Third Person Imperative: so 6. 92.

80. *λελάχωσι*, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. *ἑκατος* is a short form equivalent to *ἐκατηβόλος*, 'far-shooting.'

87. *καὶ ποτὲ τις εἴπησι*, a recurring formula, see 6. 459.

89. *σῆμα*. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. *νέικει*, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiæ, neque enim Phryges*.

97. *αἰνόθεν αἰνώς*, a phrase like *οἰόθεν οἶος* (l. 39), a kind of 'second power' of *αἰνώς*.

99. *ὔδωρ καὶ γαῖα*, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 *γαῖαν ὕδρι φύρειν* (of the creation of woman).

100. *ἀκήριοι*, 'lifeless,' cp. 21. 466 *φθινύθουσιν ἀκήριοι*, 'waste away and have no life in them'; also 5. 812. *ἀκλεές*, by *hypphaeresis*, for *ἀκλεές*: cp. *ἀποαίρεο* (1. 275) for *ἀποαιρέ-εο*.

102. *νίκης πείρατ' ἔχονται*. There is a play on the double meaning of *πείραρ*: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word *ἔχονται* is chosen because it suits the latter: so 7. 402 *ὀλέθρου πείρατ' ἐφήπται*, 'the ends of destruction are fastened.'

110. *ἀνὰ δὲ σῆέο*, 'but bear up,' 'put a check on yourself.'

111. The *ἔρις* is the strife or rivalry *out of* which the combat arises; hence *ἐξ ἔριδος μάχεσθαι* is practically 'to fight a match,' 'to pit yourself against .. in fighting': cp. *Od.* 4. 343 *ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστάς*.

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ.* (*Hdt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. *μέγ' ἐγήθεεν*, so that his grief would be proportionately great now.

128. *τόκον*, 'the parentage,' cp. 20. 203 *ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκήας*.

134. *ἀγρόμενοι*, 2 Aor. Part. of *ἀγείρω*. *ἐγχεσίμωροι*, cp. 2. 692.

136. *τοῖσι*, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. *ἐπὶ κλησιν*, 'as a surname': cognate Acc., § 37, 2, 3.

143. The *κορύνη* (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσει ϕ , 'by its (my spirit's) hardihood.'

156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αἶρω, like συν-ήγορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ.

The force of τις is to qualify παρήγορος (a sort of π. = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προκτῆς: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσσει μάχης, i. e. 'would meet with an antagonist.'

161. ἐννέα πάντες, 'nine, all told.'

166. The final ϕ of Ἐνναλίφ forms one syllable with the initial α of ἀνδρειφόντη.

171. πεπάλασθε, 'decide by shaking' (i. e. throwing) lots.

173. ἐν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, 'marked,' with some token (σήμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέη βάλε, 'had cast into the helmet': Dat. of the *terminus ad quem*, as πεδίφ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

189. γνῶ, sc. Αἴας; the words δ δ' ἄρ' ἐμβαλεν being parenthetical.

191. χαίρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ. For the Subj. δίηται see § 29, 6. The γε emphasises βίη in contrast to ἰσχύϊ. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'full,' 'swelling' (root βλάθ-, as in βλαστάνω).

217. οὐ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now, &c. ὑποτρέσαι, 'shrink before him.'

218. χάμῃ, 'to meet in battle,' Locative Dat., as 1. 187.

221. On Ὕλην or Ὑδην, see 5. 708.

222. αἰόλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. i. 50, 51—

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐσσι θαλάσσης
νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These Κίλικες seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήπιον αὐτῶς, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναξ.

407. φθίσει σε, 'will be thy undoing.'

408. ἀμμορον, 'hapless.'

411. ἀφαμαρτούση, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411-430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἥστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἀἰδὼν θανασίμους οἰκήτορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλούτος; ἐν σοὶ πᾶσ' ἐγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

419. ἐπὶ .. ἔχεεν, 'heaped above,' raised a mound over him: cp. χυτῇ γαῖα, l. 464.

422. ἴψ, 'one,' 'the same': the only instance of a Masc. of τα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω): but this is quite uncertain.

426. τὴν repeats μητέρα: so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i. e. her father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. 11. 167-170.

435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the walls of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀρστεία of Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἷ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἀγῆται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Ἵπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῆς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτὲ τις εἴπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰάπτων, ἴδετε τὴν ὁμυνέντιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει·
τοιαῦτ' ἐρεῖ τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτει τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖούδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἐπ' ἀνὴρ, ὅλος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμύναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι ἀσσοστήηρα Κρονίων
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρὶν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρὶν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχών, the Aor.) = 'with a cry'; ἀτυχθεῖς gives the reason of ἐκλίνθη ἰάχων: ταρβήσας is a further explanation of ἀτυχθεῖς: and νοήσας gives the reason of ταρβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὦδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα.

479. Most MSS. have εἴπησι (as l. 459), but εἶποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 52.

480. ἀνόντα. The Acc. is used with εἰπεῖν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηώδει, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαίμονι is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἄνδρεςσι μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τᾶξωθεν ἔνδον δ' οὔσα μὴ βλάβῃν τίθει.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἄλκη· σοὶ δὲ χρὴ τούτων μέλειν. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόνον, probably Aor., related to γοῶν as ἔστυγον to στυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίων, 'clattering,' apparently a sort of frequentative of κρούω. Join θέη πεδίλοι, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὀκεανοῖο.

510—11. ὁ δ' .. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἦθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἡλέκτωρ, 'the sun.'

518. ἦθεῖς, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting?'

523. τό may be taken with ἐμὸν κῆρ, or (better) as an Adverbial Acc. with ἀχνυται, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσὶ, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἐμὸν κῆρ ἀχνυται is a periphrasis for ἀχνυμαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς δὴν μεγαλήτορα θυμόν, &c.

αἰσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητῆρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases βουλομένῳ μοι ἐστι, &c.

11. Ἔκτωρ δ' κ.τ.λ., the apodosis to 1. 8 δ μὲν κ.τ.λ., but no longer construed with ἐλέτην: cp. 3. 80 (§ 57).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπάλμενον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νύξ' ἵππων ἐπιβησόμενον.

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἐτέρος as in 1. 378 δῶν δ' ἐτέροισί γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκία δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκην to the Trojans, and cries out that plainly Τρώεσσι πατὴρ Zeus αὐτὸς ἀρήγει. And in Od. 23. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκην,
ἀλλ' ἔτ' ἄρα σθένης τε καὶ ἀλκῆς πειρήτιζεν
ἥμην Ὀδυσσεύος, ἥδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκίης μάχη in Herodotus (9. 103, cp. 8. 11) for 'indisputed battle,' *rugna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. μαχήσονται. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. παύσωμεν: cp. 6. 71.

τέκμων, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The τέκμων of Troy is the winding up, the final crisis, of its history.

39. προκαλέσσεσθαι is 1 Aor. Subj.

οἰόθεν οἶος, 'singly and alone' (= αὐτὸς καθ' αὐτόν). The meaning μόνος πρὸς μόνον (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of ἀλλοθεν ἄλλος and similar pairs (in which the repetition has a definite meaning). Cp. αἰνέθεν αἰνῶς in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. ἐπόρσειαν. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. προκαλέσσεσθαι, § 34, 2, a.

44. σύνθετο, 'understood.'

46. παρ' Ἑκτορ[α], Acc. as 8. 280 στή δὲ παρ' αὐτὸν ἰών.

48. ἦ ῥά νύ μοι τι πίθοιο, need not be a question: cp. 4. 93.

52. ἐπισπεῖν, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. μέσσου δουρὸς ἑλών, a sign of truce, cp. 3. 76-78.

59. ὄρνισιν ἐοικότες αἰγυπιοῖσι, i. e. they took the visible *form* of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τερπόμενοι. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words τῶν δὲ στίχες κ.τ.λ. express the point in which Athene and Apollo took delight (Am.).

63. Ζεφύριο φρίζ, 'the ripple of, i. e. caused by, the West wind': so 23. 692 ὑπὸ φρικῶς Βορέῳ ἀναπάλλεται ἰχθύς. See on 2. 397.

64. μελάνει, Intrans., 'grows dark.' But Aristarchus read μελάνει δέ τε πόντον ὑπ' αὐτῇ. On τέ see § 49, 9.

70. κακά, with τεκμαίρεται as well as with φρονέων: cp. 6. 349 ἐπεὶ τὰδε γ' ὥδε θεοὶ κακὰ τεκμήραγτο (with the note).

73. ὕμιν δ', the apodosis to ὅρκια μὲν — (l. 69). The γάρ, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. ἐπιμάρτυρος, 'a present witness,' a compound like ἐπιβούκολος, ἐπίουρος.

79. δόμεναι. The Inf. for the Third Person Imperative: so 6. 92.

80. λελάχωσι, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. *ἔκατος* is a short form equivalent to *ἐκατηβόλος*, 'far-shooting.'
87. *καὶ ποτὲ τις εἴπησι*, a recurring formula, see 6. 459.
89. *σῆμα*. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.
95. *νείκει*, 'with railing,' sharp rebuke.
96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiæ, neque enim Phryges*.
97. *αἰνόθεν αἰνώς*, a phrase like *οἰόθεν οἶος* (l. 39), a kind of 'second power' of *αἰνώς*.
99. *ὔδωρ καὶ γαῖα*, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 *γαῖαν ὕδρι φύρειν* (of the creation of woman).
100. *ἀκήριοι*, 'lifeless,' cp. 21. 466 *φθινύθουσιν ἀκήριοι*, 'waste away and have no life in them'; also 5. 812. *ἀκλεές*, by hyphaeresis, for *ἀκλεές*: cp. *ἀποαίρεο* (l. 275) for *ἀποαιρέ-εο*.
102. *νίκης πείρατ' ἔχονται*. There is a play on the double meaning of *πεῖραρ*: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word *ἔχονται* is chosen because it suits the latter: so 7. 402 *ὀλέθρου πείρατ' ἐφήπται*, 'the ends of destruction are fastened.'
110. *ἀνὰ δὲ σῆέο*, 'but bear up,' 'put a check on yourself.'
111. The *ἔρις* is the strife or rivalry *out of* which the combat arises; hence *ἐξ ἔριδος μάχεσθαι* is practically 'to fight a match,' 'to pit yourself against .. in fighting': cp. *Od.* 4. 343 *ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαυσεν ἀναστάς*.
113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.
125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ.* (*Hdt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.
127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. *μέγ' ἐγήθεεν*, so that his grief would be proportionately great now.
128. *τόκον*, 'the parentage,' cp. 20. 203 *ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκήας*.
134. *ἀγρόμενοι*, 2 Aor. Part. of *ἀγείρω*. *ἐγχεσίμωροι*, cp. 2. 692.
136. *τοῖσι*, 'for them,' as *their* champion; or in the local sense, 'among them.'
138. *ἐπὶ κλησιν*, 'as a surname': cognate Acc., § 37, 2, 3.
143. The *κορύνῃ* (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσει Φ , 'by its (my spirit's) hardihood.'

156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αείρω, like συν-ήγορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' αεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ.

The force of τις is to qualify παρήγορος (a sort of π. = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προίκτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσεται μάχης, i.e. 'would meet with an antagonist.'

161. ἐννέα πάντες, 'nine, all told.'

166. The final φ of Ἑνναλίφ forms one syllable with the initial α of ἀνδραφόντη.

171. πεπάλασθε, 'decide by shaking' (i.e. throwing) lots.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημῆναντο, 'marked,' with some token (σήμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέη βάλε, 'had cast into the helmet': Dat. of the *terminus ad quem*, as πεδίφ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

189. γνῶ, sc. Αἴας; the words ὁ δ' ἄρ' ἐμβαλεν being parenthetical.

191. χαίρω δὲ καὶ αὐτός, i.e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἔκων serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούση. For the Subj. δίκηται see § 29, 6. The γε emphasises βίη in contrast to ἰσχύη. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8 ἐριδι ξυνέηκε μάχεσθαι.

θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'full,' 'swelling' (root βλάθ-, as in βλαστάνω).

217. οὐ πῶς ἔτι εἶχεν, 'he had no longer any way to,' he could not now, &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locative Dat., as l. 187.

221. On Ὕλην or Ὑδην, see 5. 708.

222. αἰόλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.

223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω is the regular word for smith's work, cp. 12. 296., 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. οἶόνεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καὶ emphasises πολέες, 'not one, but many.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. πειρήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βόας αὔας. βῶν is said to be Doric for βούν: it is probably the original form, cp. Sanskrit *gaus*, Acc. *gām*. It was read in this place by Aristarchus: other ancient readings are βούν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον πολεμίζειν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τὸ καὶ κλαίουσα τέτθηκα, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ὤρσεν ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἥδ' ἐμάχεσθαι.

With ταλαύρινον πολεμίζειν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a warrior with tough ox-hide' (for his shield), or simply 'shield-enduring,' 'stubborn in using the shield of hide.' The latter sense is the best here: ταλαύρινος is an Adverb, = 'stoutly with the shield,' i. e. on the defensive, in contrast to two other forms of battle, the swift charge (l. 240) and the hand to hand fight (σταδίῃ, l. 241).

240. ἐπαῖξαι, 'to dash on through': ἐπὶ as in ἐποίχεσθαι, ἐφέπειν.

241. δηῖψ μέλπεσθαι Ἀρηϊ, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtæus, fr. 16 ἄγετ' ὦ Σπάρτας ἐνοπλοὶ κούροι ποτὶ τὰν Ἀρεὸς κίνασιν (Död.). Notice the oxymoron in μέλπεσθαι: § 60.

242. The γάρ introduces the *reason* for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλέειν (l. 242).

ὀπιτεύσας, 'watching his advantage.' On the form see 4. 371.

249-254 are repeated from the former combat, 3. 355-360.

259. See 3. 348.

261. στυφέλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπῆλθε, 'passed over,' ἐπὶ as in ἐποίχεσθαι (cp. l. 240). Or it may mean simply 'reached.'

τμήδην, 'in cutting manner,' i. e. cutting its way through.

269. ἐπέεισε, 'threw (his force) into the cast.'

270. εἰσω . . ἔαξε, 'broke in,' broke so as to pass inwards.

272. ἀσπίδι ἐγχριμφθείς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.

276. Ταλθύβιός τε καὶ Ἰδαῖος, note the 'chiasmus'; Ἰδαῖος is the Trojan, Ταλθύβιος the Greek.

281. καί, with ἅπαντες.

282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄξέτο γὰρ μὴ νυκτὶ τοῦ ἀποθύμια ἔρδοι.

284. κελεύετε, Plur. because both heralds are meant.

286. ἢ περ ἂν οὗτος, sc. δρῆγ.

289. περὶ, 'beyond,' 'surpassingly.'

292. ἐτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.

294. ὡς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.

296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' ἐϋφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας ἐϋφρήνω, but an independent sentence is substituted: see § 58, and the notes on 3. 80., 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.

298. αἶ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὡς εὐχετόωντο.

θεῖον δύσονται ἀγῶνα, 'will enter the assembly of the gods,' i. e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.

301. ἐριδος πέρι, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἐριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.

305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.

310. ἀελπτόντες, = ὅτι ἀελπτοὶ ἦσαν, 'not having had hope.'

313. γέγοντο, 'came to be,' 'got to,' cp. 8. 117.

316. ἀμφὶ θ' ἔπον, 'dealt with it,' 'set to making it ready.'

321. διηνεκέεσσιν, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.

325. πρόσθεν, refers to the advice given in 2. 362 ff.

328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρῆ κ.τ.λ.

332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i. e. carry on wheeled waggons.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. *ἐξαγαγόντες*, with *ἐκ πεδίου*, 'making it rise from the plain.'

337. *ἄκριτον*, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. *εἰλαρ*, 'as a shelter.' *αὐτῶν*, 'the men' (ourselves).

339. *πύλας*, not necessarily more than one gate: see 2. 809., 12. 340.

340. *εἴη*, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read *εἴη* (for *εἴη*), cp. 23. 47.

342. *ἀμφὶς ἑοῦσα*, 'being round it.'

343. *ἐπιβρίση*, 'press in with overwhelming weight.'

346. *τετρηχυῖα*, 'disordered,' cp. 2. 95 *τετρήχει δ' ἀγορή*. The two epithets *δεινὴ* τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρησι, see 2. 788.

352. *ψευδάμενοι*, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of *ἵνα μή* can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i. e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with *τῷ οὐ νό τι κέρδιον ἡμῖν*, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. *φιλα* is the predicate in sense: 'this that you now say is not pleasing to me.'

358. *μῦθον*, a proposal, a 'thing to say.'

359. *ἀπὸ σπουδῆς*, 'in earnest.'

362. *ἀπόφημι*, 'I say right out,' 'declare,' cp. 9. 309 *χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν*.

364. *οἶκοθεν*, i. e. of my own store.

366. *θεόφιν*, an Instrumental or 'comitative' form, see § 40.

371. *ἐγρήγορθε*, of the *state* or *attitude* of watchfulness, § 26, 2.

375. *αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ.* The apodosis is not expressed; = 'if they will —, let it be so.' Cp. 6. 150 (note).

376. *δυσσηχέος*, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase *κατὰ στρατὸν ἐν τελέεσσιν* is not appropriate; it should be *κατὰ πτόλιν*, as in l. 370 (cp. 18. 298, where *κατὰ στρατόν* is rightly used).

387. *αἶ κέ περ . . γένοιτο* is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense *ἦνῶγει*.

393. *ἦ μήν*, 'to be sure the Trojans bid him,' = '*although* they bid him.'

400. *Ἀλεξάνδροιο*, with *δεχέσθω*, 'from Alexander,' cp. 1. 596.

401. *καὶ δὲ κ.τ.λ.* 'even to him who' &c.

402. *ὀλέθρου πείρατ' ἐφήπται*, cp. 1. 102.

403. ἐπίαχον, 'shouted therewith,' in assent.

408. ἀμφί, 'about,' of a matter at issue between *two* parties.

409. οὐ γάρ τις φειδῶ νεκίων κ.τ.λ. 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i. e. 'no one should be unwilling to appease the dead with fire.' οὐ φειδῶ = οὐ χρὴ φειδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as πρήσαι πυρός, &c.

411. ὄρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. νέκυάς τ' ἀγέμεν, ἔτεροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause (§ 58).

421-3. προσέβαλλεν . . οἱ δ' ἦντεόν, i. e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that ἀμαξίων ἐπάειραν implies διεγνώσαν. Hence ἀλλά: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the waggon.

427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with δάκρυα θερμὰ χέοντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.

433. After οὔτε ἤως we expect οὔτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.

434. ἔγρετο, 'was roused,' i. e. mustered. La Roche conjectures ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἱππῆες ἀγερθεν (al. ἔγερθεν).

447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δέ τοι νημερτὲς ἐνίψει.

453. ἦρω. Most MSS. have ἦρωϊ, which may be scanned by shortening ω before the final ι. πολίσσαμεν ἀθλήσαντε, 'built by our labours.'

456. τοῦτο δεισέει νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δεῖδιθι, &c.

463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos does not furnish a contingent to either side, but is friendly to the Greeks.

468. Ἰησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρεΐδης, with δῶκεν ἀγόμεν, 'gave to be brought to the Atreidae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Here and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomedes is almost as marked as in his Aristeia: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *εἶσομαι εἰ κέ μ' ὁ Τυδείδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἥως μὲν . . ἐκιδνατο . . Ζεὺς δὲ . . ποιήσατο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τό γε, explained by the Inf. διακέρσαι, 'let no one try this, to set at nought (lit. cut across) my word.'

10. Join ἐθέλοντα ἀρηγέμεν, 'whom I shall observe choosing to go and help.' νοήσω is 1 Aor. Subj.

12. οὐ κατὰ κόσμον, with πληγείς, 'smitten in no seemly wise': cp. 2. 264 πεπληγώς . . ἀεικέσσι πληγῇσι.

18. εἰ δ' ἄγε πειρήσασθε, cp. 1. 302.

24. αὐτῇ γαίῃ, 'with earth as well': § 38, 3.

25. The poet here forgets, or perhaps does not suppose, that Mount Olympus rests upon the earth. See Od. 6. 42, with Mr. Merry's note.

32. ἐπαικτόν, 'yielding.' On δ see § 48, 2.

34. οἶτον . . δλωνται, cognate Acc., cp. 3. 417.

37. τεοῖο, for σείο, found only here and in l. 468.

39. θυμῷ πρόφρονι, 'with serious mind,' i.e. meaning it seriously.

The lines 28-40 were obelised by Aristarchus, and are rejected by most modern critics.

48. Γάργαρον, Acc. of the part, in Apposition to the whole ('Ἰδην).

θυήεις, 'rich in smoke of sacrifice.'

53. δεῖπνον, the mid-day meal, see 11. 84-86. It is commonly taken before a battle, cp. 2. 381, 19. 171. The evening meal is δόρπον, cp. 7. 370, 466., 8. 503., 9. 88, &c. In Attic the δόρπον disappears, and the δεῖπνον takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. ἀπὸ δ' αὐτοῦ, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of 11. 84, 85.

67. ἤπτετο, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβεβήκει, 'bestrode,' i. e. stood at the middle and highest point.

70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἐξέσθην in l. 74. would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. πανηγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγώς, 'without recking,' ηληγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλκε, 'drew up,' so as to give the scales free play, cp. 12. 434.

75. αὐτός, i. e. as his own act, in contradistinction to the result of the weighing.

77. ὑπό, 'beneath,' i. e. in their knees.

81. ἐτίερετο, 'was in trouble.' There was also a reading ἐδάμνατο.

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρήϊον ἔμμεναι ἵππων.

84. καίριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the access of pain.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp.

13. 441 ἐρεϊκόμενος περὶ δουρί, also 13. 570., 18. 231, &c.

87. παρηγορίας, the wounded horse being a παρήγορος, see on 7. 156.

88. φασγάνῳ ἄισσων, 'with quick movement of his sword.'

89. ἡνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.

91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between Nestor and Diomedes: hence in going to help Nestor, Diomedes would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.

95. μή τις τοι, 'see that some one does not —,' ironical warning.

99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.

103. λέλνται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μήστῳρε. So the best MSS. read; others have μήστῳρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἥ, but most MSS. have εἰ, and the use of ἥ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an unchecked course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδείδῳ Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχέει Δαναῶν ἀπὸ λοιγὸν ἀμύναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp.

1. 191 (§ 47, 1).

122. ὑπερώσαν, 'started back.' ὑπό as in ὑποείκω, 'to give way before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

ἡνίοχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέτεπε, 'set about finding': cp. 5. 329. δ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτῆ-την, an Aor. from the root πει-, πτη-, with the same meaning as the longer root πτηκ- from which πτήσσω is formed.

140. οὐχ ἔπει, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὥς τοι γούναθ' ἔποιτο.

141. ὀπάξει, 'grants,' 'furnishes,' = ἐπεσθαι ποιεῖ, cp. 4. 415 τοῦτῳ μὲν γὰρ κῦδος ἄμ' ἔφεται.

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θέμιστας εἰρύσται the meaning is 'protect,' 'uphold.'

147. τόδε is explained by Ἔκτωρ γάρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόεντα, 'full of groans,' as being the cause of groaning.

163. γυναῖκος ἄρ' ἀντὶ τέτυξο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντὶ, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.

164. κακὴ γλῆνη, 'wretched minion.' The word γλῆνη properly denotes a 'bead,' or bead-like object; cp. τρί-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'play-thing,' 'bauble,' (cp. γλῆνεα, 'ornaments,' 'gewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for δαίμονος αἴσα (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκεία (= heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήπιοι, an interjectional Nom., cp. 1. 231.

178. ἀβληχρά, lit. 'soft.' οὐδενόσωρα, 'not worth a thought.'

183: This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνετον would not naturally be used of four.

186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable to

κομιδήν (such as *παρείχε*, or *ἐκόμιζε*), we have the specific *μελίφρονα πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. *ἢ ἐμοί*. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (*Zeugma*).

193. *πάσαν χρυσεῖην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἔκει* (= it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσθησε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἦῶδα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλοο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἀπτο-επές*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἐάφθη*): hence it means 'one that flings about words at random.' Cp. *ἀμαρτο-επές*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστάων* being epexegetic and parenthetical.

219. *αὐτῷ ποιννύσαντι*, Dat. by Attraction. *ποιπνύσαντι*, 'be-stirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακῆτεϊ*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. γεγυνόμεν is an Inf. of *consequence* after ἐν μεσσήτῳ ἔσκε, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνώς. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὁπότε ἐν Δήμῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὁπότε .. ἡγοράσθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἡγοράσθε.

233. ἀνθ', for ἀντα, 'opposite,' 'facing.'

234. ἀξιοι, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (φέρρω) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἔρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.


250. πανομφαίῳ, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος .. εὗξατο .. ἐξελάσαι being = πρῶτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre, .

268. ὑπεξέφερον, 'would withdraw' (lit. bear up away from him).

269. παπτήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ ὁ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ .. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὐ νῆας, ἐπὴν ἄλαδε προερύσσω, ὄψαι κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. βεβλήκοι is the reading of Aristarchus: for the Opt. see § 34, 1, *b*. Several good MSS. have βεβλήκει.

272. εἰς Αἴανθ' seems to go with αὐτῶν rather than with δύσκειν.

277. This line is wanting in most MSS.

279. τόξου ἄπο, cp. 24. 605 τοὺς μὲν Ἀπόλλων πέφηνεν ἀπ' ἀργυρέοιο βιοῖο, i. e. with a shot from the bow.

282. οὕτως, 'as you are doing'; so in l. 244.

284. κομίσσατο, 'took up,' 'took into his charge.' For the order ἔτρεφε... κομίσσατο cp. l. 251., 5. 118, 359.

285. εὐκλείης ἐπιβησον, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.

289. πρεσβήϊον, elsewhere called γέρας, a gift of honour.

295. πρὸς Ἴλιον, 'towards Troy,' does not imply that the Trojans had been driven far.

302. δ δέ, without change of Subject, cp. 119.

304. ἐξ Αἰσύμηθεν ὀπυιομένη, 'taken to wife from Aesyne,' 'a wife brought to Priam from Aesyne.'

306. ἦ τ' ἐν κήπη, sc. ἐστί.

308. ἤμυσε κάρη, 'drooped his head'; cp. Virg. Aen. 9. 436—
lassove papavera collo

Demisere caput, pluvia cum forte gravantur.

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. αὐερόντα, sc. νευρήν, 'as he was drawing the bow.'

παρ' ὤμον, with βάλεν, taken up again by τῇ ῥα in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. ὑποδύντε, 'getting under him,' taking him up.

338. τίς τε. For this use of τέ see § 49, 9.

340. ἰσχία τε γλουτούς τε, Acc. of the part concerned, § 37, 4; a sort of epexegetis of κατόπισθε. The Acc. with ἄπτεσθαι is not found.

ἐλίσσόμενόν τε δοκεύει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (δοκεύει) the hunter Orion, ll. 18. 487-8.

341. ὦπαζε, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. πᾶσι θεοῖσι, with εὐχετόωντο. The two clauses connected by τε... καί are not symmetrical, the Indic. εὐχετόωντο being substituted for the Participle (which we expect, to answer to κεκλόμενοι); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. ἀμφιπεριστρώφα, 'wheeled about this way and that.'

349. Γοργούς ὄμματ', 'eyes [as the eyes] of the Gorgon,' cp. 11. 36

355. ῥιπῇ, 'by the onset,' the 'swing' of his attack.

358. οὗτός γε, emphasised in contrast to πατήρ οὐμός in l. 360, Zeus being the real enemy.

361. ἐμῶν μενέων ἀπερωεύς, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'

363. It is best to join τευρόμενον ὑπὸ, 'when in distress under (by reason of) the tasks,' &c.

367. προὔπεμψεν, sc. Εὐρυσθέως. The story may be the same as the one told by Dione, 5. 395-402.

368. κύνα. The name Κέρβερος is not Homeric.

369. αἰπά, 'steep-falling,' rapid.

373. ὅτ' ἂν . . εἴπῃ, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.

376. θωρήξομαι, Aor. Subj.

378. Join γηθήσει νῶϊ προφανέντε, 'will be glad at our appearing.' It is in sense an Acc. of the *thing*; cp. 13. 352 ἤχθετο γάρ βα Τρωσὶν δαμναμένους, 'he was vexed at their being conquered by the Trojans': see § 37, 7. προφανέντε was read by Aristarchus, Most MSS. have προφανείσα or προφανείσας. For the Masc. form cp. l. 455 πληγέντε.

381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.

399. πάλιν τρέπε, sc. Athene and Here. ἀντην, sc. ἐμοῦ. The omission of the Pronouns suits the abrupt tone of the command.

400. οὐ καλά, 'not well,' i. e. it will be no pleasant matter, if we meet &c.

405. ἃ κεν μάρπητῃσι κεραυνός, 'with which the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 ἔλκος τό μιν βάλε Πάνδαρος ἰφ̄.

406. ὅφρ' εἰδῇ κ.τ.λ., 'that she may know what it means when.'

411. πρῶτησιν δὲ πύλῃσι, 'at the beginning of the gate,' i. e. close outside the gate, when they were already on the way.

413. τί . . μαίνεται κ.τ.λ., 'what madness is this in your hearts?'

415. ἧ τέλει περ, 'even as he will fulfil,' = 'and he will fulfil the threat too.'

418. οὐδέ κεν . . ἀπαλθήσεσθον. The form of the *oratio recta* is retained here, so as to avoid using κέν with an Inf.: see 9. 684.

420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.

423. ἀλλὰ σύ γ' αἰνοτάτη, sc. ἐσσί or (better) ἔσσει, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant ἀλλὰ σοί, αἰνοτάτη, (sc. νεμεσίζεται), which may be right.

431. δικαζέτω, 'let him deal his judgments,' decide their fate; cp.

1. 542 κρυπτάδια φρονέοντα δικαζέμεν.

439. δίωκε, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀφάμενος γαῖοχος ἐννοσίγαιον ὄμνυθι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λίτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

448. κάμετον, 'wearied yourselves out by...,' 'fainted in the work of...'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου θυμὸς ὑπέρβιος οὐ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἡοῦς, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with δαλλύντα in l. 472. καί emphasises the Compar., 'more' (rather than less).

474. παρὰ ναυφί, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἡματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μὲν.

482. οὐδ' ἦν ἐνθ' repeats οὐδ' εἰ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μῆδ' .. μῆδ' ὅς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. δ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἔζον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄζοντο (l. 545), and ἄξετε (3. 105).

507. σίτόν τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὲν .. ἐπιβαῖεν, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *purpose* rather than *consequence*. τις is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πίσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see 1. 186.

519. λέξασθαι, 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'

524. ὑγίης, 'sound and good'; the word occurs only here in Homer: cp. the note on ψευδής (4. 235).

525. τὸν δ, 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.

526. εὐχομαι ἐλπόμενος is the reading of Aristarchus: ἐλπομαι εὐόμενος, which was read by Zenodotus, is supported by the metre (since ἐλπομαι was originally φέλπομαι). This however is not quite decisive, since we might read εὐχομ' ἐελπόμενος.

527. κηρεσσιφορήτους, 'carried by fates,' viz. to their own destruction: cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι, and 2. 834 κῆρες γὰρ ἄγον μέλανος θανάτοιο (= 'they were doomed by fate').

528. οὐς κῆρες φορέουσι, 'whom fates are carrying.' This epexegetis of a compound epithet is Homeric: cp. 9. 124 ἀθλοφόρους, οἳ ἀέθλια ποσὶ φέροντο; Od. 1. 299 πατροφονῆα . . ὃ οἱ πατέρα κλυτὸν ἔκτα.

529. ἐπὶ νυκτί, 'for the night'; so ἐπ' ἡματι (10. 48., 19. 229).

ἡμέας αὐτοῦς, 'our own position': in addition to the watch kept round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. διαείσεται εἰ κε with εἰσομαι εἰ κε (l. 532), and αὐρίον (l. 535) with ἔς αὐρίον (l. 538).

535. ἀρετὴν is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.

541. ἡμέρη ἥδε properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις εἰρημένα· φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τελέεσσας ἑκατόμβας, τὴν δὲ κνίσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἰσω ἡδεῖαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·

μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρή,

καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

550. δατέοντο, 'partook of,' a sense not elsewhere found.

553. πτολέμοιο γεφύρας, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. οὐρανὸθεν δ' ἄρ' ὑπερράγη ἄσπερος αἰθήρ, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly αἰθήρ must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. Ἑάνθρωο. The name Ἑάνθρωος is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently *Προβέβα*, or *Λυτρί*—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseis, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 *πρὶν δ' οὐ τι νημεσσητὸν κεχολῶσθαι*)¹. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines ll. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong’ (*History of Greece*, pt. I. ch. xxi). The chief passages in question are ll. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations².

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

¹ Note however that *νέμεσις* in Homer is very different from the divine *νέμεσις*, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

² The words of Nestor in ll. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is *possible* that the passage in the 11th book suggested the other.

poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (16. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. 1. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἀμφ' ἄλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of Egypt (l. 382), and of Delphi (under the older name Πυθώ, l. 405), the use of the name Ἑλλάς (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. φύζα, 'panic': no clear distinction is to be drawn between φύζα and φόβος.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. βεβόληται, 'were tossed about' (in mind).

5. Βορέης must here be scanned Βορρέης: cp. the Attic Βορρᾶς.

6. ἄμυδις, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest.

7. *παρέξ*, 'along' (*παρά* being the important word, § 43).

11. *κλήδην*, 'by name,' singly (= *ἐξονομακλήδην*).

15. *αἰγίλιψ* is only found as an epithet of *πέτρῃ*: it is one of those whose meaning is unknown.

18-28, repetition of 2. 111-118, 139-141.

32. *μαχήσομαι*, 'will join issue with,' 'find fault': 5. 875., 6. 329.

34. *ἀλκὴν ὀνειδισας*, 'hast reproached me with my prowess,' i. e. with the want of it: cp. 1. 65 *εὐχολῆς ἐπιμέμφεται*. *πρῶτον*, 'before,' viz. in the *ἐπιπῶλησις*, 4. 370 ff.

35. *ταῦτα δὲ πάντα ἴσας*, 'know all about that,' viz. whether I am *ἀπτόλεμος* or *ἀναλκίς*. Cp. 10. 250.

37. *διάνδιχα*, 'two ways,' i. e. in unequal measure.

39. *ὃ τε*, attracted to the gender of the predicate *κράτος*: so 1. 33 *ἡ θέμις ἐστί*.

40. *ἔλπεαι* is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'

41. *ὥς=ὅτι οὕτως*: 'do you think them so weak, since you speak thus,' i. e. as you seem to do by thus speaking of them.

42. *ὥς τε νέεσθαι*, the only instance in the *Iliad* of *ὥς τε* (or *ὥστε*) with the Inf.; cp. *Od.* 17. 21.

46. *εἰ δέ*, used as in the phrase *εἰ δ' ἄγε*: see 1. 302 (note).

48. *τέκμωρ*, see on 7. 31.

54. *μετά*, = 'among,' generally takes the Acc. with Verbs of motion only. Possibly *ἔπλευ*, 'thou hast come to be,' conveys the idea of motion.

56. *πάλιν ἐρέει*, 'will speak the reverse way,' 'gainsay.'

τέλος μύθων, as we say, 'the last word,' all that is to be said.

57. *ἦ μὲν κ.τ.λ.*, 'yet you are young,' 'and that although you are but young': see on *ἦ καί*, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause *οὐ τέλος ἔκειο μύθων*, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by *ἦ μὲν καί* in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause *ἀτὰρ οὐ . . μύθων*.

58. *πεννυμένα βάξεις βασιλῆας*, 'thou hast wise words for the kings': *βάξω* with a double Acc. means to 'speak to,' as 16. 207.

59. *κατὰ μοῖραν ζεῖπες* is not a mere repetition of *πεννυμένα βάξεις*. Nestor says 'you show wisdom, for your advice is good.'

62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.

63. *ἀφρήτωρ* refers to the *φρήτρη* (Attic *φρατρία*), a sort of 'clan,' *ἀνέσπιος* to the single house; *ἀθέμιστος* is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, *Phil.* xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a βουλή. But the word πόλεμος is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. ἑκαστοι, 'each company,' of the seven, cp. l. 85. Aristarchus read φυλακτῆρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἔπειτα, 'after that,' i. e. as to the next step to be taken.

69. ἄρχε, 'lead the way,' 'take action': explained by δαίνυ κ.τ.λ.

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. ἡματίαι, 'daily.' Θρηκήθεν, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. ὑποδεξίη, 'means of entertainment': collective rather than abstract.

75. χρεώ, a shorter form of χρεῖω, 'need,' used with the Acc. owing to a peculiar ellipse of ἰκάνει or the like (cp. χρεῖω γὰρ ἰκάνεται, 10. 118., 11. 609, also χ. ἵκει, 10. 142). The ellipse is so far forgotten that we even find χ. ἐστί, χ. γίγνεται, but still with an Acc. of the *person*.

77. τάδε γηθήσειεν, Acc. § 37, 1.

89. ἀολλίας ἦγε, 'brought to a meeting together.'

97. ἐν σοὶ μὲν λήξω κ.τ.λ., cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. θέμιστας, properly 'declarations of θέμις,' hence 'the right of judgment,' of saying in each case what is θέμις. See Maine's *Ancient Law*, p. 4. σφίσι, 'for them,' viz. the people.

100. πέρι, 'above others,' = 'in the first instance.'

102. ὅτι κεν ἄρχη, 'whatever it is in which he (the one whose advice you take) leads the way': σέο ἔξεται, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).

106. ἐξ ἐπὶ τοῦ ὅτε, 'ever from the time that,' &c.

107. Ἀχιλλῆος, with κλισίηθεν.

110. ἔπισαν, viz. by the defeat of the Greeks, as l. 118.

115. ψεύδος, a kind of cognate Acc. with κατέλεξας, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα .. ἀληθείην κατέλεξα.

ἀτας, 'acts of ἀτη,' i. e. blindness or infatuation.

117. φιλήση, 'has come to love,' Aor., as 3. 415.

118. δάμασσε δέ, i. e. in having subdued.

121. ὀνομήνω, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 29, 1.

122. ἀπύρους, 'untouched by fire,' i. e. not yet used.

τάλαντα, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a λέβης.

127. δσσα, answers to τόσσα in l. 125; the clause οὐδέ κεν ἀκτῆμων κ.τ.λ. is inserted as a kind of after-thought.

130. ἐξελόμην, 'I took out' as a γέρας, before the division.

133. μή is used after Verbs of *swearing*, cp. 10. 330., 15. 36.

τῆς (sc. Βρισηίδος) is governed by εὐνῆς: 'her bed.'

137. χρυσοῦ καὶ χαλκοῦ, Gen. of *material*, § 39, 4.

138. εἰσελθών, sc. τὸ ἄστυ: as 4.34 εἰσελθοῦσα πύλας (of entering as a conqueror).

141. ἰκοίμεθα, Opt. of the more remote consequence, in contrast to εἰ δέ κεν .. δώσω' ἀλαπάξαι, § 34, 1.

143. τηλύγετος, see the note on 5. 153. θαλλῇ ἐν, 'amid good cheer.' The use of ἐν with abstract words is commoner in this book than in the *Iliad* generally: cp. ll. 319, 378, 491.

144. τρεῖς δὲ κ.τ.λ. This sentence is subordinate in sense to τῶων κ.τ.λ.: 'I have three daughters, of them let him take,' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take,' &c. This is a species of Parataxis (§ 57): cp. l. 334.

145. *Electra* and *Iphigenia* are names unknown to Homer. Cp. the echo of this line in *Soph. El.* 157 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.

146. ἀνάδνον. The ἔδνον is the price paid by the bridegroom to the bride's father: μέλια are complimentary presents given with (ἐπὶ) the bride.

153. νέεται Πύλου, 'last in Pylus': cp. 11. 712, where the phrase is applied to Thryoessa, on the northern border. As to Pylus, see the note on 2. 591.

156. θέμιστας, 'customs,' customary dues: the δωτῖναι are probably offerings given (or supposed to be given) of free will.

158. τοι, 'surely,' i. e. it is at least one argument for yielding, that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of *Æschylus*:

μόνος θεῶν γὰρ Θάνατος οὐ δῶρον ἔρῃ·
οὗτ' ἂν τι θύων οὗτ' ἐπισπένδων ἄνοις·
οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται,
μόνου δὲ Πειθῶ δαιμόνων ἀποστατεῖ.

159. τε, in a general statement, see § 49, 9.

160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.'

162. The presence of *Phoenix* is hardly to be accounted for, as he

belonged to the Myrmidon contingent. This is the first place where he is heard of in the Iliad.

164. οὐκέτ' ὄνοστά, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, οἱ δέ being the apodosis; but see § 47, 3. ἐπιόψομαι, 'will look over,' 'choose'; so Od. 2. 294 τᾶν μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη.

171. εὐφημήσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπὶ means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δενδίλλων, 'glancing,' giving meaning looks.

181. πειρᾶν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέων.

187. ξυγόν, 'bridge,' where the pegs (κόλλωες) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). ὁπότε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it must indeed be so,' i. e. you must be dear to me, since you are so even in my wrath.

203. ζωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γε, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the fire-light fell': no other light being then in use.

214. ἄλός, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἑτέρου, 'by the other wall,' Gen. of *place*.

220. θυηλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δεῖδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιδευεῖς, sc. εἰσὶ, 'they (men) are not in want,' = there is no want. A vague Nom. is understood, as in φασί, 'men say.'

228. The original reading was doubtless ἐπήρατα φέργα, cp. 5. 429., 8. 453.

230. ἐν δοῦν, sc. ἐστὶ, 'the case is in doubt.' σωσέμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσέμεν, and Subject to ἀπολέσθαι. The Inf. σωσέμεν is perhaps an Aor., § 9, 3.

231. δύσαι ἀλκὴν, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. στήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ . . πεσέσθαι, said here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεῦται, see 2. 597., 3. 83.

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἴη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read εἴη: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄχος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γὰρ τις φειδῶ νεκρῶν κατατεθνηῶτων γίγνεται . . μειλισσέμεν. This suits the order of the words better than to make κακοῦ depend only on ἄχος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit'; cp. 1. 109 μεγαλήτορι θυμῷ εἴσας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in 1. 46. καταλίξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession: when Troy is taken (1. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νηήσασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόθι μᾶλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνειαι δ' ἔτι μᾶλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ᾧ περ: 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύγῃτε, 'murmur.'

316. οὐκ ἄρα τις . . ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστὶ), 'there is no matter of thanks

in fighting,' i. e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὀπισθε μένων (l. 332).
μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίειμι, 'excel,' περιγίνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. λαύον, 'passed the night.' The original meaning of λαύω is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἄεσα (i. e. ἄφεσα).

327. ὁάρων ἔνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. l. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἐπὶ ζώων γόνυ Ἑκτορα ᾗ ἐνὶ οἴκῳ.

333. διὰ . . δασάσκετο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτὸς ἀφαίρησέσθαι ἀπειλεῖς,
ᾗ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἦν ἄρα μοι γέρας ἔξελον υἱὲς Ἀχαιῶν
δοῦρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἄλλα δ' . . βασιλεῦσι, subordinate in sense to τοῖσι . . κείται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. l. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen'?

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἦν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότες, = 'I that know him well, and will not be persuaded: § 57.

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεσκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἅπαξ. It would make better sense if it could qualify ἐνθα, — 'there only,' 'there and no further': but there is no clear instance of such an adverbial use. ἔμμενε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεύσομαι, for which the more picturesque ὄψεαι . . νῆας ἐμάς is substituted. The change is saved from harshness, however, by the clause ἐπὶν ἔλαδε προερύσσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδε ἔρρων, see 8. 239; cp. ἔρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my share,' in the general division: the γε points the contrast to γέρας, the prize which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ μὲν ἔργον, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξω (Zeugma).

376. ἄλῃς δέ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisset ante satis*. ἔκηλος ἔρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἔρρέτω see on 8. 239.

378. ἐν . . αἴσῃ, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci facere*. In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of Egypt in the Iliad.

387. ἀπό . . δόμεναι, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon's words, l. 160 ὅσσον βασιλεύτερός εἰμι: cp. 1. 186, 281.

393. σῶσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναῖκα γαμέσσεται, see § 50, 2.

396. ῥύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 δς Λυκίην εἵρυτο δίκησί τε καὶ σθένει ῥ': cp. also 6. 403.

399. εἰκυῖαν, for *φεῖκυῖαν*, § 6, 1.

405. Πυθώ is the later Delphi. This is the only place in the Iliad where the temple is mentioned: see Od. 8. 80.

408. λαῖστί. In this form the η has been shortened before the following vowel: cp. ἡὺς and ἐὺς, νηός and νεός, &c.

410. με, governed by φερέμεν (cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο

φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἂν . . παραμυθήσάμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δῆτε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποιπεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σῶψ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαψ and σοψ: the Venetus has σῶω here, σῶψ in l. 681: most MSS. have σῶη, σῶψ (cp. σώωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαώω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σώ-οις, σώ-οι, thence by exchange of quantity σῶ-ψς, σῶ-ψ. See § 8, B, 3.

426. ἀπομηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δῖς, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλει, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐνὶ φρεσὶ βάλλω (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243, Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοῖου, originally ὁμοῖ-οο, § 19, 3. On ὁμοῖος see 4. 315.

446. νέον, Adverb with ἡβῶντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἐλεών: the only Homeric Ἐλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of **Amyntor** is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. **νείκεα πατρός**, 'quarrel with my father.'

449. **περιχώσατο**, 'was angered about'; cp. 16. 497 **ἐμεῦ περιμάρναο**: 17. 240 **οὐ τι τόσον νέκνυς περιδείδια**. Some take **περί** in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. **ἐχθήρεις**, 'might take a dislike to.'

453. **οἷσθεῖς**, 'guessing,' i. e. becoming aware.

455. **ἐφέσσεσθαι**, Fut. Mid. of **ἐφ-ίζω**, 'that he should never seat,' 'take on his knees': cp. Od. 16. 442 **καὶ ἐμὲ πολλίπορθος Ὀδυσσεὺς πολλὰ γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.**

456. **ἐτέλειον**, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

Hic quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti, &c.

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. **ὥς μὴ . . καλεοίμην**, explanation of **δήμου φάτιν κ.τ.λ.** (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. **πατρός**, with **μέγαρά**, not Gen. absolute.

465. **αὐτοῦ**, explained by **ἐν μεγάρουσι**: cp. 6. 431 **αὐτοῦ μίμν' ἐπὶ πύργῳ**.

470. **εἰνάνυχες**, Adj. with the meaning of an Adverb of *time*. **μοι ἄμφ' αὐτῷ**, 'round myself.' **νύκτας**, Acc. of *time*, 'during the nights.' As to **ταυον** see on l. 325.

472. **αἰθούσῃ**, the colonnade inside the entrance of the αὐλή or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. **προδόμφ**, a portico at the entrance of the house.

478. **δι' Ἑλλάδος**, see l. 447.

482. **τηλύγετον**, see 5. 153. **ἐπί**, 'furnished with.'

484. **Δολόπεσσιν**, not elsewhere mentioned in Homer.

489. **προταμών**, i. e. giving you the first piece cut.

493. **ὅ**, 'that,' see § 48, 2.

498. **ἀρετή**, the most comprehensive word, 'worth,' 'power,' &c.

499. **καὶ** emphasises **τούς**, 'even they, surely' (**μέν**).

500. παρατρωπῶσ', 'turn from their purpose': τρωπῶν is formed from τρέπω, like στραφάω, νωμάω, from στρέφω, νέμω.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in Il. 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἄαται
οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει
πίλναται, ἀλλ' ἄρα ἡ γε κατ' ἀνδρῶν κῆρατα βαίνει.

Cp. also the picture of Strife, Il. 4. 441 ff., and of such powers as Flight, Tumult, &c. (Il. 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythes was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἔσσον λούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511.

ᾠησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγης, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. 3, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year, the 'harvest-home' sacrifice.

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κόρη μεγάληο (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλούνην, a word of unknown meaning.

540. ἔθων has the force of an Adverb, 'after its wont' (εἰωθότως), cp. 16. 260 οὐδὲ παῖδες ἐριδμαίνουσιν ἔθοντες.

541. προθέλυμα, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 φράξαντες . . σάκος σάκει προθελύμφ: cp. τετραθέλυμος, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = πρόρριζος.

547. ἀμφ' αὐτῷ, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to 1. 531: hence the τεῖχος mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. οἰδάνει, Transitive, 'causes to swell.'

557. Εὐνήνιη is a Fem. patronymic, 'daughter of Euenus.'

559. εἴλετο τόξον, 'took up his bow,' viz. when Apollo took Marpessa from him (1. 564).

561. τῇν δέ, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. ἐξ ἁρέων, 'in consequence of the curses.'

567. κασιγνήτοιο. In the later form of the story Althaea had several brothers, who were killed by Meleager. φόνοιο, 'on account of the slaughter,' with ἀχέουσα.

568. γαῖαν . . ἀλοία, the form of invoking the gods under the earth.

570. πρόχην καθεζομένη, 'sinking down on her knees.'

571. δόμεν, with ἤρατο and ἀλοία, 'that they should give.'

573. τῶν δέ, sc. the Curetes, with δμαδος.

580. πεδίοιο is a partitive Gen., like the Gen. of material.

ταμέσθαι is parallel in construction to ἐλέσθαι, instead of depending on it: cp. 3. 79, 80.

583. κολλητάς, 'knit together,' 'well made fast.' σανίδας, 'folding-doors.' γονοούμενος, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. βαῖνον . . ἐνέπρηθον, Impf. 'were now mounting,' &c.

593. ἀνδρας μὲν κ.τ.λ., subordinate in sense, 'how they slay the men,' &c. ἀμαθύνει, 'levels with the ground.'

594. ἄλλοι, 'others,' i. e. 'strangers': cp. 3. 301 ἄλοχοι δ' ἄλλοισι δαμείεν, 6. 456 πρὸς ἄλλης ἰσθὸν ὑφαίνουσιν.

598. εἷξας φ' θυμῷ, i. e. not for the gifts, but moved by this appeal.

599. καὶ αὐτως, i. e. without them.

601. κάκιον, 'less well,' sc. than now, when you are offered gifts.

602. ἐπὶ δώροις, 'on the terms of receiving gifts.'

605. τιμῆς, generally taken to be contracted from τιμήεις, as τιμήντα (18. 475) for τιμήντα, τεχνήσσαι (Od. 7. 110) for τεχνήεσσαι.

608. φρονέω, nearly = δοκεῖ μοι, 'my mind is,' 'I choose.' Διὸς αἴση,

'in the award of Zeus.' The phrase generally means simply the 'destiny assigned by Zeus' (as 17. 321., Od. 9. 52); but here there is a play on the other sense of αἶσα, viz. 'estimation,' 'place in a scale of honour,' cp. ἐν καρδὸς αἶσῃ (l. 378).

609. ἣ μ' ἔξει, 'which (αἶσα) shall abide with me,' cp. 17. 143 ἣ σ' αὐτῶς κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, 'doing the pleasure of Atreides.'

615. καλὸν τοι, 'it is well for you,' i. e. your duty rather is.

617. αὐτόθι, 'where you are.' λέξω, § 9, 3.

619. νεώμεθ', μένωμεν, Subj. of deliberation, § 33, 3.

620. ἐπ' ῥφρύσι νεῦσε, cp. 1. 528.

625. τελευτή, 'accomplishment,' i. e. result. μῦθοιο, 'of our speech,' i. e. of the message which we bring (τῇδ' ἔγ' ὀδῶ).

629. ἄγριον is predicative: 'has made his spirit cruel within him,' i. e. hardened his heart to be cruel. With θέτο, cp. 1. 637 θυμὸν . . θεοὶ θέσαν.

632. φονῆος, with ἔδεξατο, 'a man takes atonement from the slayer of his brother,' § 49, 9.

636. δεξαμένῳ (the reading of the best MSS.) is to be taken directly with ἐρητύεται, neglecting the more obvious construction with τοῦ. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένον.

640. ὑπώροφιοι, 'under thy roof,' and therefore having the right to αἰδῶς which attached to guests.

642. κῆδιστοι, 'the most valued,' 'nearest.'

645. τι, with εἰσαο, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο στονόεντα εἶρεσθ', i. e. 'everything is here to make me happy, but —.'

647. ἀσύφηλον, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

650. The ἀγγελίῃ follows, introduced by γάρ = 'namely.'

654. ἀμφί, 'round,' 'in the neighbourhood of.'

655. μάχης, with σχήσεσθαι, 'will refrain himself from the battle.'

657. σπείσαντες. A libation was usual as a parting ceremony, cp. 1. 712, also Od. 7. 138 ᾧ πυμάτω σπένδεσκον ὅτε μνησάιο κοῖτον.

661. ὄωτον, 'the flock.'

671. δειδέχατ[ο], cp. 4. 4.

673. μ', i. e. μοι, § 51, 5. πολύαινος, 'worthy of much praise'; or (as Buttm. *Lex.* s. v. αἶνος) 'of much wise speech.'

681. σῶψ, see l. 424.

684. καὶ δ' ἄν . . παραμυθήσασθαι, the only instance of ἄν with an

Inf. in Homer: the result of turning l. 417 καὶ δ' ἄν . . παραμυθησαίμην into the *oratio obliqua*.

691. ἔπεται, Subj. because the event is future, § 34, 2, c.

698. μή ὄφελος, 'would that you had not —': logically the μή belongs to λίσσασθαι.

BOOK X.

THE tenth book, entitled Δολωνεία, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomede and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the Doloneia to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomede volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, βεβίηκεν, παρώχκεν, ἀδικότες: the Aor. θήκατο (for ἔθετο, § 5, 2): the 3 Sing. Pres. μεθιᾷ (l. 121): the Second Fut. Pass. μιγήσεσθαι (the only instance of the tense in Homer): the form νῦν (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in πάντας ἐπ' ἀνθρώπους (l. 213), ἐν πάντεσσι πόνουσι (ll. 245, 279, cp. the note on 9. 143), ἐκ γενεῆς (l. 68). Other peculiarities are the adjectival use of οὐδέν (l. 216), and the form δεῖδω μὴ οὐ—(l. 39).

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. παραφθαίησι (see on l. 346), the Gen. or Dat. Sing. κράτ-εσφι (see on l. 156), the Subj. ἐπείγετον (l. 361): perhaps also σπείω (for σπείω) and πύθμενος.

7. The vocabulary is peculiar¹. Among the ἀπαξ εἰρημένα are some technical terms for armour, &c., as καταίτυξ, πῖλος, σφυρωτήρ, ἐπι-διφριάς (= ἀντυξ), ἐκταδίη (χλαῖνα), κτιδέη (κυνέη), λυκέη. Others of significance are, φύξις (ll. 311, 398, 447), διοπτήρ, 'a spy,' and διοπτεύω, ἀβροτάζω, ἀηθέσσω, δραίνω, δέελος. We may add δπλα in the sense of 'arms,' which is only found in ll. 18. 613, 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as δόσις, φήμις, δαίτη, δόξα: to which may be added the rarer ὠτέω, ἀδικότες, ὀρφναίη (νύξ), and the forms εἶσθα and τοῖσδεσσι.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e. g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. ὀρμαίνοντα, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. ἀθέσφατον, an epithet of rain, cp. 3. 4.

8. στόμα, the 'edge' or 'front' of war, as 19. 313 πολέμου στόμα δύμεναι αἱματόεντος. This sense appears in 14. 36 ἡῖόνος στόμα μακρόν 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the σύριγξ and the αὐλός is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. προβαλύνους, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. Διτ, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase Διτ χεῖρας ἐνασχεῖν, 6. 257.

¹ See Düntzer, *Hom. Abhandl.* p. 322.

18. Join *πρῶτον ἀνδρῶν*, 'to Nestor before any other man.'
19. *εἰ*, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. *μή τι πάθουεν*, to be taken with *ἔχε τρώες*.
34. *ἔντεα* is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. *Τρώεσσιν*, 'for the Trojans,' i. e. to be spy on them.
44. *ἐρύσσεται*, 1 Aor. Subj. 'will shelter.'
47. *αὐδήσαντος*, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. *ἐπ' ἡματι*, 'with a day,' i. e. belonging to one day, 'as a day's work'; *ἐπί* as in the compound *ἐφημέριος*.
50. *αὐτῶς*, 'by himself,' with no divine help to explain it.
56. *ἱερὸν τέλος*, perhaps 'the strong band'; see on 5. 499.
- 57-59. Reference to the account of the watch, 9. 80 ff.
61. *πῶς γάρ* —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. I. 123. Cobet, however, is probably right in preferring *πῶς τάρ* (*Misc. Crit.* p. 322).
- μῦθος*, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'
62. *μένω*, Subj. 'am I to stay'? So *θέω* in l. 63.
67. *ἐγρήγορθαι*, Pf. Inf. Mid., cp. *ἐγρήγορθε*, 7. 371.
68. *ἐκ γενεῆς*, 'by descent,' expegegesis of *πατρόθεν*.
69. *μεγαλίζω*, 'make much of your favours,' i. e. 'be grudging or fastidious.' Cp. Buttmann's discussion of *μεγαίρω* (*Lexil.* s.v.).
74. *παρά*, 'beside' the tent, not within it: so Diomedes, l. 151.
82. *οὗτος*, with the 2 Sing., 'who are you there that come —?'
91. *πλάζομαι*, in the literal sense, 'I am wandering about.'
96. *δραίνεις*, a Desiderative, 'art for doing.'
97. *τούς*, the later use of the Art., see ll. 231, 277, 322, 408.
98. *ἀδικοῦτες*, 'wearied.' *ὑπνῶ*, not 'sleep,' but 'sleepiness.'
100. *μή πως*, 'whether they may not —.'
111. *εἴ τις . . καλέσειεν*, a command put in the form of a wish or suggestion, cp. l. 222.
115. *νεκίσω*, 1 Aor. Subj., § 29, 1. Join *νεκίσω ὥς εὕδαι*, 'I will reproach him that he thus sleeps,' i. e. 'with sleeping': cp. I. 211.
123. *ἐμὴν δρμήν*, 'an impulse from me,' my initiative.
124. *μάλα*, with *πρότερος*, 'actually before me.'
127. *ἵνα γάρ*, 'where in fact.'
129. *οὕτως*, 'it being so,' 'if it is as you say.'
133. *φαινικόεσσιν* must be scanned as four syllables, with synizesis of *οε*.

139. *περὶ φρένας*, cp. the note on I. 103.

141, 142. *τίφθ' . . ἔκει*, lit. 'because of what do you thus wander, in respect of which need has so much come'? i. e. 'what is this need, so great that you wander'? The form of the sentence is nearly the same as 4. 32 *τί . . τόσσα κακὰ βέζουσιν, ὃ τ' ἀσπερχές μενεαίνει* (see the note). Thus *ὃ τι δὴ χρεῖω τόσον ἔκει* = 'I ask because the fact that you *do* wander shows that the need has become so great.'

But possibly *ὃ τι . . ἔκει* is a second direct question; the indirect form being used as in Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκήης; ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο*; If so, we should probably read *ὃ τι δέ*, or *ὃ τι τε*. See also I. 409, with the note.

153. *ἐπὶ σαυρωτήρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι*, *ὄχεσφι*, &c., since the stem is not *κράτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i. e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in *-φι*.

160. *θρῶσμά πεδίω*, 'the springing of the plain,' i. e. the rising ground.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα . . ἢ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βῶναι* cp. 9. 230 *ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οὐ δ' ὅτε* —.

182. *ἐγρηγορτί*, 'on the alert,' from the Pf. *ἐγρήγορα*, an unusual formation.

183. *δυσωρήσωσιν*, Aor., 'are disturbed in their watch.'

187. *τῶν*, with *βλεφάρουιν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

φυλασσομένοισι, Dat. with *ὑπνος* . . *ὀλώλει*, as *σφίσιν* in I. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὀππότ' . . ἄτοιεν*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὀππότε κ.τ.λ.* *ἐπὶ* goes with *ἰόντων*, 'coming on,' 'attacking': or possibly with *ἄτοιεν*, but *ἐπαῶ* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλήν*, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε* *δὴ* is also to be taken with *ἀπετράπετο*.

206. εἴ τινά που κ.τ.λ., 'in the hope that he may slay.' ἑσχατόωντα, 'straggling.'

207. φῆμιν, 'talk.'

209. ἀπόπροθεν, 'far off,' viz. from their city.

212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἴ που ἐτι ζῶουσιν ὑπ' αὐγὰς ἡελίοιο—'anywhere that the sun shines': and the phrase ὑπ' ἥῳ τ' ἡέλιόν τε.

215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.' Cp. Od. 8. 392 τῶν οἱ ἕκαστος ἐνείκατε.

217. δαῖται are the regular common meals of the γέροντες, εἰλαπίναι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

222. εἴ τις .. ἄλλος, a wish, like l. 111.

224. For the Nom. ἐρχομένῳ cp. 3. 211 ἀμφῷ δ' ἐξομένῳ γεραρώτερος ἦεν Ὀδυσσεύς: see § 58. On τέ in gnomic sentences see § 49, 9.

226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.' λεπτή, lit. 'thin,' the opposite of πυκνή.

238. οὐδέ marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσασιν, 'we may return,' a rare use of the Opt. without ἄν or κέν: cp. 1. 557.

252. παρήκωκεν is the reading of Aristarchus: the MSS. generally have παρήκηκεν. The phrase πλείων νῦξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτῃ δ' ἐτι μοῖρα λέλειπται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἥμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, 'felt,' with which the helmet was lined.

266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Ἀμύντορ see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε: as 7. 79 σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδωσαν. Aristarchus read Σκάνδειανδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. *ἐὺκλείας* (contraction for *ἐὺκλε-έας*), sc. *ἡμέας*. On the Acc. see 2. 113 (note).
286. *πρό*, 'ahead of,' 'on in front.' The story has been told in 4. 376-398, 5. 800-808.
292. *ἦνιν*, see 6. 94. The *ι* is treated as long, and this was probably the original quantity, cp. 11. 36.
300. *ἀμυδὶς κυκλήσκετο*, 'called together.'
303. *ὑποσχόμενος τελείσει*, 'promise and accomplish.'
304. *δῶρ' ἐπι*, 'with, on the terms of, a gift,' cp. 9. 602.
311. *φύξιν*, 'flight,' a word only found in this book (Il. 398, 447).
324. *ἀπὸ δόξης*, 'away from expectation,' 'disappointing.'
326. *μέλλουσι . . βουλεύειν*, 'are likely to be holding counsel.'
330. *μή μὲν . . ἐποχήσεται*. For *μή* with the Indic. in *oaths*, cp. 9. 133.
344. *πεδίοιο*, partitive Gen., like *δοῦ* in 4. 382.
346. *παραφθαίησι*. This is the best attested reading: it is meant for an Opt., the *-σι* being added in imitation of the Subj. in *-ησι* (for *-η*). Thus it is a 'pseudo-archaism.'
350. *ἀφραδίησιν*, 'in heedlessness.'
351. *ὅσσον τ' ἐπί*, 'the distance over which —.' *οὔρα*, lit. 'limits,' 'measures,' heteroclite Plur. of *οὔρος* or *ὄρος*. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek *πλέθρον*, lit. 'turning' (*πέλω*), Lat. *vorsus*. Cp. Od. 8. 124.
353. *νειοῖο*, 'over fallow'; Gen. as in *πεδίοιο διώκειν*, &c.
355. *ἔλπето*, 'he flattered himself.'
356. *πάλιν*, 'backwards,' i. e. having given a contrary order.
357. *δουρηνεκές*, 'a spear-throw,' as far as a spear carries.
358. *λαιψηρά*, predicative, 'plied his knees right quick.'
361. *ἐπείγετον* seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. *προθέησι* is very harsh.
364. *λαοῦ*, viz. the Trojans. *διώκετον*, irregular form for *ἐδιωκέτην*.
365. *μιγήσεισθαι*, the only Second Fut. Pass. in the Iliad.
368. *φθαίη ἐπευξάμενος*, 'should be beforehand in making the boast,' = *πρότερον ἐπεύξαιτο*.
370. *κιχήσομαι*, 'will reach,' i. e. strike.
375. *βαμβάλων*, 'staggering,' reduplicated from *βαίνω*: or (perhaps better) 'stammering.'
- 378-381. Cp. 6. 46-50.
390. *γυῖα*, Acc. § 37, 4.
391. *ᾄτησι*, 'befooling.'
394. *θοήν*. The epithet 'swift' is probably suggested by the sudden-

ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, which spreads over the sky after sun-set, and is withdrawn again at dawn.

398. *βουλεύουσι μετὰ σφίσιν οὐδ' ἐθέλουσι*. So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have *βουλεύετε* and *ἐθέλουτε*. With this reading *σφίσιν* must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is not found in Homer, except perhaps with the Adj. *ἑός*, *ὅς*. The use of the Opt. in *oratio obliqua* is also un-Homeric. Hence the true reading is *βουλεύουσι... ἐθέλουσι*. The change to the 2 Plur. Opt. was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. *ὑχέσθαι*, 'for being carried' [in a chariot drawn by them]; i. e. they are hard to tame and drive.

409. *ἄσσα τε κ.τ.λ.* The change to the indirect form of question may be defended by Od. i. 171 *ὀπποῖης τ' ἐπὶ νηὸς ἀφίκεο*; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. *φυλακάς*, Acc. by attraction to the Relational clause *ὡς εἶπαι*.

417. *κεκρμένη*, 'told off,' posted expressly as a watch.

418. *οἷσιν ἀνάγκη*, 'who needs must,' as they are defending their homes, cp. l. 422. *Τρώων* is emphatic, opposed to *ἐπικούροι*.

424. *πῶς γάρ* —, 'nay, how —'? But we should probably read (with Cobet) *πῶς τάρ*, see l. 61. Some MSS. have *πῶς τ' ἄρ*.

428. *πρός* with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The *Δέλεγες* and *Καύκωνες* are not in the Catalogue.

431. *ἵπποκορυσταί*, see 2. 1 (note).

434. *οἶδε*, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. i. 231., 2. 353.

442. *πελάσσειτον*, Aor. in *-σον*, § 9, 3.

447. *μοι*, *Dat. ethicus*, used ironically.

456. *φασγάνῃ ἀΐξας*, cp. 8. 88.

463. *ἐπιδωσόμεθ'* is the reading of Aristarchus; most MSS. have *ἐπιβασόμεθ'*. From 22. 254—

*ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,*

it may be inferred that *ἐπιδωσόμεθα* = 'we shall call to witness,' though this meaning is not very suitable here. *ἐπιβασόμεθ'* is not strongly supported by Od. i. 378 (= 2. 143) *ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας*, since it there means 'I will call to my aid.'

466. δέελον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δήελος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὐ-δείελος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδήελος. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἀντυξ or 'rail.'

476. προπάροιθεν, 'beforehand' (of time).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἡκόντισαν.

482. τῷ, i. e. Diomedes.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρεόντος.

487. ἐπώχετο, 'went over or round' [destroying].

489. πλῆξει, Opt. of indefinite frequency, § 34, 1, b.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαίδεκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomedes: a good example of oxymoron (§ 60).

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. σὺν δ' ἤειρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολλῶν πίσυρας συναίρεται ἵππους, also the derivative συνήγορος, 'yoke-fellow.' He must at the same time have bridled them (perhaps this is implied by the word συναίρω), and mounted one: cp. ll. 514, 527.

502. πηφάυσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμού, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. ἥ κ.τ.λ. This is the second member of the double question, answering to ἥ δ γα (l. 504): the clause ἥ ἐκφέρει being only a subordinate alternative to ῥυμού ἐξέρυοι. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. μή expresses *warning*, § 29, 5.

512. Join θεῶς ὄπα, cp. 2. 182.

513. ἵππων ἐπεβήστρο, 'mounted the horses' (i. e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κεληγίζειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὥς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. *ἀλαοσκοπήν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαός σκοπήν*.

516. *μετὰ .. ἐπουσαν*, 'busy with,' 'taking in hand': see on 6. 321.

521. *φωνῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the act or circumstances of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἐναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἔρέω*; shall I deceive (i.e. be wrong) or speak the truth (be right)? The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἐλασαίατο*, 'may have driven': cp. 1. 538, also Od. 21. 395.

538. *μή τι πάθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. 1. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *βεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσαι*—of which passage this seems to be an imitation.

πολὺ φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολὺ φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἀνακτα*, 'but their master'; Art. of contrast, § 47, 2, δ.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ἱερά* or *ἱρά*) is used in this sense. For *ἔτοιμασσαιατο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: cp. 1. 535, also 6. 117.

577. λίπ' ἐλαλίφ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνωνος ἀριστεία, a description which applies strictly to ll. 1-283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears, and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45-55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67-180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181-217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218-283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284-367). Paris however wounds Diomedes with an arrow (368-400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401-488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489-520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521-574). Eurypylus, who comes to his aid, is wounded by Paris (575-595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596-654). Nestor replies to Patroclus in a long speech (655-803), in which he relates a story of his own youthful prowess (670-762). He ends by advising Patroclus to entreat

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακοῦ δ' ἄρα οἱ πῆλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi-xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus

and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on I. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In II. 343-346 Hector is opposed to Diomede and Ulysses, and he is presently put *hors de combat* for a time by Diomede (355 f.). But in II. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomede; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on II. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *δρῖα*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεσθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἦν Ἑλένην περ ἀνῆγαγεν*.

24. *οἶμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *δωρέεχато*, 3 Plur. Plpf. Mid. of *δρέγ-νυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. I. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦρον*, 'impetuous,' i. e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382. ἑσπεφάνωτο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπὶ) the centre of the shield, round the δμφαλός.

37. δειμὸς τε φόβος τε, i.e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστροφές, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπὶ, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δούπος and δονπέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the *παραβάτης*, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the *ἡνίοχος* keeps in readiness to secure his retreat. At this stage warriors are *πρυλές*, lit. 'forward' (from *πρό*, cp. *δια-πρύ-σιον*). In the present case all the Greek chiefs advanced as *πρυλές*, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἡῶθι πρό, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρό.

51. ἱππήων, i.e. the chariot-drivers. The Gen. is governed by φθάν... κοσμηθέντες, which is = *πρότεροι ἐκοσμήθησαν*: cp. 23. 444 φθήσονται τούτοις... ἢ ὑμῖν.

56. Τρῶες, sc. ἦσαν, or ἐθάρησσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying *εθάρησσοντο*.

58. θεὸς ὡς τίετο δῆμος is a recurring expression, cp. 5. 78., 10. 33.

Τρῳσὶ is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὐλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθέων, join with ὄγμον.

72. ἴσας δ' ὁσμίνῃ κεφαλὰς ἔχεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. *περ* strengthens *ἦμος*: 'just when —.'

δεῖπνον, 'the mid-day meal': see on 8. 53.

89. *περί*, 'all round,' i.e. 'overpoweringly,' 'completely': cp. the places quoted on I. 103.

91. *ἐν . . ὄρουσ'*, 'dashed in amidst' [the Trojans].

94. *κατεπάλμενος*, 'leaping down at' [Agamemnon].

96. *στεφάνη*, 'the rim of the helmet,' see on 7. 12.

100. *στήθεις παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεσι παμφαίνων* (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took *στήθεις παμφαίνοντας* with *χιτώνας*, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, *Philol.* x. p. 356) is much more pointed.

ἐπεὶ περίδυσσε χιτώνας. Some ancient copies had *ἐπεὶ κλυτὰ τεύχε ἀπηύρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περίδυσσε* in the sense of 'stripped off' is against analogy: and the use of *χιτώνας* for the whole armour is strange.

104. *παρέβασκε*, i.e. acted as *παραβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποίων*, Gen. of *price*.

109. *παρὰ οὖς*, 'at the side of the ear.'

114. *συν-έαξε*, 'crunches up': Aor. of similes, § 25, 2, *δ*.

115. *σφ'*, for *σφε*: double Acc. with *ἀπηύρα*.

116. *τύχησι*, 'happens to be,' cp. *παρετύγγχανε* (l. 74).

117. *ὑπὸ*, 'beneath,' i.e. in the limbs.

122. *Πείσανδρον κ.τ.λ.*, taken up in l. 126 *δύο παῖδε κ.τ.λ.*

123. *μάλιστα*, with *οὐκ εἶασχ'* in l. 125, 'who more than any other was for refusing.'

124. *δεδεγμένος*, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. *δμοῦ δ' ἔχον*, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of *εἰν ἐνὶ δίφρῳ ἔόντας*: they had but one chariot, and used it in common. For this sense of *ἔχω* cp. 8. 254.

128. *σφέας*. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῶ δέ, the horses. κυκηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δῆ, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, cognate, Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-έμεν), Aor. Inf. of ἐξ-ίημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὖ, and this is adopted by some scholars, who hold that the Reflexive ὅς may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμάζε.

147. ὄλμον, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. δηϊόωντες, to be taken with both πεζοί and ἱππῆες (ll. 150, 151), not with πόδες.

155. ἀξύλω, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (ἀφ' ἧς οὐδεὶς ἐξυλίσσεται), and (2) 'rich in timber' (taking the ἀ- as intensive) are very improbable.

156. εἰλυφών, 'rolling,' 'whirling [the fire] along.'

160. κροτάλιζον, 'rattled along.' πτολέμοιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὑπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσταντο, sc. the first who reached the gate: cp. the next line, οἱ δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύοντα, 'raging (furiously busy) with slaughtering.'

192. ἔλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἔλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

The last part of this promise of Zeus is not fulfilled. Hector reaches the ships, but the Trojans are driven back before sunset, first by Patroclus,

finally by Achilles himself. The two lines 193, 194 recur in 17. 454, 455, and may have been wrongly inserted here.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἐκάρτιναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἀρτίθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i.e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp.

2. 479 Ἀρεί δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἐνέρθε, 'below on the cuirass,' i.e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρισε, 'pressed it home with all his force'; αὐτός implying that the weight of his *body* was added (ἐπὶ) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρίν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (ἀνεγνάμφθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιπρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10. 745. The construction is the cognate Acc.

243. κουριδίης, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i.e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' ἀύτει, 'called to.'

259. ὕπ' ἀσπίδος οὐτήσε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἔπων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i.e. with him, to keep him company.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὀξεῖαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογοστόκοι Εἰλείθυιαι, the goddesses who had to do with the

labour of child-birth. The derivation of *μογοστόκος* is disputed. If it is from *μόγο-s* and *τόκο-s* (*τεκ-*), the *σ* is unexplained. Some divide it *μογο-στόκος*, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. *ὄξει[αι]*. There is no other instance of this elision. Cobet (*Misc. Crit.* p. 575) proposes to read *ὄξει' ὀδύνῃ δύνειν*.

275. *διαπρύσιον*, the Adj. from *διαπρό*, hence 'piercingly,' in tones that went 'right through.'

288. *ᾠριστος*, for *ὁ ᾠριστος*.

290. *ὑπέρτερον εὖχος*, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. *μέγα φρονέων*, 'with great thoughts,' viz. of victory.

297. *ὑπερ-αἶ*, 'blowing aloft'; cp. *καθαλλομένη* in l. 298.

304. *τοὺς . . ἡγεμόνας*, 'these were the leaders that . .'

305. *πληθύν*, 'the common herd,' as 2. 143.

306. *Νότοιο*, with *νέφεα*, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. *ἀργεστάο*, 'bringing white [clouds].'

βαθείη, 'dense,' hence 'mighty,' 'violent.'

307. *πολλόν*, 'in great quantity,' used predicatively.

308. *πολυπλάγκτοιο*, 'much wandering,' that blows about, now this way, now that. *ιωῆς*, cp. 4. 276 *ὑπὸ Ζεφύροιο Ιωῆς*.

313. *τί παθόντε*, 'what has befallen us that . . ?'

318. *ἡμέων ἡδος*, 'satisfaction (= benefit) from us.'

319. *βόλεται*, 'chooses rather.' The form *βόλομαι*, for *βούλομαι*, was established by Buttmann (*Lexil.* s. v.)

325. *μέγα φρονέοντε*, cp. l. 296.

326. *πάλιν ὀρμένω*, 'when they turned in fury back from their flight'; cp. l. 572 *ὀρμενα πρόσσω*.

327. *ἀνέπνεον*, 'had a breathing space' (*ἀνάπνευσις*, cp. l. 8co). Join *φεύγοντες Ἑκτορα*.

329-332. Repetition of 2. 831-834.

334. *κεκαδών*, 'having deprived,' § 4.

340. *προφυγεῖν*, 'wherewith to fly.' *δάσατο θυμῷ*, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. *τόδε*, adverbial in sense, 'here.' *Ἑκτωρ*, in apposition to *πῆμα*.

348. *στέωμεν*, by metathesis (exchange) of quantity for *στή-ο-μεν*, § 13.

350. *κεφαλῇφιν*, for the Gen., to be taken with *βάλε*, 'struck in the head'; or perhaps with *τιτυσκόμενος*, 'aiming at.'

351. *χαλκῷφι*, for the Gen., in the ablative use.

πλάγχθη, cp. l. 285.

353. *αὐλώπτε*, see on 5. 182.

354. *ἀπέλεθρον*, lit. 'without measure' (*πέλεθρον*), 'a vast distance.'

357. *ἔρωτην*, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join *κατα-είσατο γαίης*, 'had come down to earth again'; the Gen. as 13. 504 *αἰχμή . . κατὰ γαίης φέχeto*, also 3. 217 *κατὰ χθονὸς δμματα πήξas*. Or take *γαίης* with *δοι*, as a partitive Gen.: cp. Od. 1. 425 *δοι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο*.

359. *ἐμπνυντο*, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have *ἀμπνυντο*, which properly means 'took breath,' cp. 1. 382 *ἀνέπνευσαν κακότητος*.

364. *φ' μέλλεις, κ.τ.λ.*, 'to whom I suppose you pray.' *μέλλω* with the Pres. Inf. generally means 'to be likely.'

365. *ἐξάνυω*, Fut. § 12, 3. *καὶ ὕστερον*, 'even though late,' = 'sooner or later,' to be taken with *ἐξάνυω*.

367. *τοὺς ἄλλους*, 'others instead,' the Art. of contrast, § 47, 2, *d*. *ἐπι-είσομαι*, 'I will go after,' cp. 4. 392.

371. *ἀνδροκμήτω*, 'wrought by men,' not a natural hillock.

373-375. *ὁ μὲν . . αἰνυτ' . . ὁ δὲ . . ἀνέλεε*, i.e. while Diomedes was stripping off the corslet, &c., Paris was drawing his bow: § 27.

πῆχυν, the horn which formed half of the bow: see 4. 110 ff.

380. *βέβληται*, scanned either as a dactyl, by making *η* short before the following vowel, or (more easily) by eliding the final *αι*.

385. *κέραι ἀγλαέ*, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (*Hom. Epas*, p. 165).

386, 387. *εἰ . . πειρηθείης* expresses *wish* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. *οὐκ ἂν* with the Subj. is an emphatic Future, § 29, *δ*: cp. 3. 54 *οὐκ ἂν τοι χαρίσμη καθαίης, κ.τ.λ.*

388. *ἐπιγράψας*, 'when you have scratched.' *αὐτως*, 'for no other reason,' hence 'idly.'

390. *κωφόν*, 'dull,' 'pointless.'

391. *ἐπαύρη*, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold.' *πέλεται*, 'behaves itself': cp. Lat. *versatur*.

392. *ἀκήριον*, 'lifeless,' cp. 5. 812. Aristarchus read *ἀκήριον ἄνδρα τίθησιν*: but *ἄνδρα* is unnecessary.

393. *ἀμφιδρυφοί*, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks).

395. *πλείες*, 'more,' cp. 2. 129.

396. *τοῦ*, governed by *πρόσθε* in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. *τί πάθω*; 'what is to be my lot?'

407. *διελέξατο*. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 *τίπτ' ἄνεω ἐγένεσθε*; also 4. 243.

409. *τὸν δέ*, apodosis to *ὅς δέ κ'*.

410. *ἤ τ'—ἤ τ'*, 'whether—or,' a rare combination of Particles.

412. τέφρα δ', apodosis to εἶος δ κ.τ.λ.

413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surrounding him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 νῶϊν δὲ τότε πῆμα κυλίνδεται ὄβριμος Ἑκτωρ.

417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.' ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολὺς δ' ὑπὸ κόμπος ὀρώρει.

418. ἀφαρ, 'readily.'

424. πρότμησιν, 'the belly.'

425. ἀγοστή, 'with the palm of his hand.'

427. εὐ-ηφένεος, 'wealthy,' from ἀφενος; with the same lengthening as in ποδ-ήνεμος, δι-ηνεκής, &c. The reading of the MSS. is εὐηγενέος; but a form εὐη-γενής is inexplicable. εὐηφένεος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενέος.

430. ἄτ', from ἄ-ατος, 'insatiable.'

433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which depends on the speaker's own agency, § 29, 4.

439. ὄ, = ὄτι.

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 φθῇ σε τέλος θανάτοιο κιχήμενον, = 'death has caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, understanding the words as = οὐκ εἰς καίριον τόπον ἐτελεύτα ἡ πληγή, (Schol.). This explanation is arrived at by taking τέλος καίριον as nearly = καίρος τέλειος: as τέλος μύθων in 9. 56 means 'the final word,' τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καίριος in Homer implies the right or decisive place (not time, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, and 8. 84 μάλιστα δὲ καίριόν ἐστι. So Xenophon, Hell. v. 3, 5 τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους, 'nearer the wall than was right.' The text of Zenodotus had βέλος, which is free from difficulty, cp. 4. 185 (just quoted).

446. ἐβεβήκει, 'took his way,' cp. l. 221.

451. φθῇ σε . . κιχήμενον, 'has reached you first' (before me).

453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν. θανόντι περ, 'though dead,' i. e. though this office will be due to your dead body.

454. ἐρύουσι, Fut.

457. χροός, 'the flesh,' viz. his own.

458. σπασθέντος, sc. ἔγχος, Gen. absolute.

462. ὅσον κεφαλῇ χάδε, lit. 'with as much [voice] as his head would hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θείη δέ μιν ἀμφέχυν' ὀμφή, 10. 535

ἀμφὶ κτύπος οὐατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλη, ὥς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if,' &c., i.e. 'such a cry as he might raise if,' &c. τῷ is Neut., and stands by anticipation for the clause ὥς εἰ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὥς εἰ —, 'things were just as if —.'

βιάτο. Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about.' The true reading is probably ἔπον, as in l. 482: cp. l. 776.

474. ὥς εἰ τε, 'as if,' 'as it might be.'

477. λιάρων, sc. ᾗ. ὀρώρη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαρδάπτουσιν, 'begin to rend it.'

484. ἀττοσων, 'darting,' 'making quick thrusts.'

486. παρέξ, 'forth beside him'; see § 43.

493. ὀρεσφιν, ablative Gen., § 40. ὀπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρειται, 'carries with it.'

496. Join ἔφετε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὁμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So δαριστής, 'keeping company,' in 13. 291 μετὰ προμάχων δαριστύν, 17. 228 πολέμου δαριστύν.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was μεσαιπόλιος, see 13. 361). Aristarchus read νεών, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παύσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδεισαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλινθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξιος, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἡτtrός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excēl in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαώς, 'being mounted beside,' as charioteer.

523. ὁμιλλόμεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθίνω, 'direct.'

529. *ἔριδα προβαλόντες*, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 *ἔριδα προφέρονται*, also 17. 742 *κρατερὸν μένος ἀμφιβαλόντες*.

533. *μετά* with the Acc., here of *motion between*.

535. *αἱ περὶ δίφρον*, sc. *ῆσαν*.

537. *αἱ τ'*, 'and those' (others) —.

538. *ἀνδρόμεον*, 'made of men,' a word elsewhere used with such Nouns as *χρῶς*, 'flesh,' *κρέας*, &c.

539. *μίνυνθα δὲ χάζετο δουρός*, lit. 'he gave way but a little while from his spear,' a litotes (§ 50), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. *Αἶαντος . . μάχην*, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. *Αἶανθ'*, for *Αἶαντι*. *ἐν φόβον ὥρσα*, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. *ἐφ' ὀμίλου*, with *τρέσσει*, 'he shrank back towards the mass' (*τρέω* denotes any movement of fear or retreat): Gen. as 3. 5 *ἐπ' ὠκεανοῖο ῥοάαν*: cp. 23. 374. *παπτήνας*, 'with a glance round him.'

547. *γόνυ γονὸς ἀμείβων*, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablative: exchange is regarded as passing *from* one to another.

548. *βοῶν*, with *μεσσαύλοιο*, 'a station for oxen.'

549. *ἑσσεύαντο*, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. *παρ' ἀρουραν λών*, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (*ἐβίησατο*), and enters it (*εἰσελθών*).

559. *ἔαγη*, Pf. Subj. The MSS. have *ἔαγη*, but the Aor. *ἔαγην* always has *α*. We might read *ἔαγει* (Plpf.).

561. *νηπίη*, 'childish,' an unusual application of the word.

565. *νύσσοντες*, with double Acc., *Αἶαντα* and *σάκος*, § 37, 5. *ἔποντο*, 'were busy,' cp. l. 473.

569. *προέργε*, 'kept off.' *ὀδεύειν*, 'from making way.'

571. *τὰ δὲ δοῦρα*, Art. of *contrast* (§ 47, 2, *δ*), 'from the other side the spears' &c.

572. *ὀρμενα πρόσσω*, 'in their forward flight': opposed to *μεσσηγῶ* . . *ἴσταντο*, 'stopped midway,' i. e. short of their aim.

573. *ἐπαυρεῖν*, cp. l. 391.

584. *δόναξ*, the 'shaft' of the arrow.

585. *ἐχάζετο*, sc. Eurypylos (not Paris).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing,' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 87, 3.

597. Νηληϊῆαι, 'of the breed of Neleus,' cp. Τρώϊοι Ἴπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ οἱ ἐσσεῖται 'it will be up-hill work for him.'

603. φθεγγάμενος, 'calling,' making his voice heard.

Join κλισίῃθεν ἀκούσας, 'hearing from the tent.'

609. νῦν ὅτω κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔρειο, probably for ἐρέ-εο: if so, it should be accented ἐρεῖο, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θίνα. We might read θιν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἐκαμήδη: see § 58.

627. ἔζελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπί, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὐατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκτισε, 'mixed a draught' (κυκεῶν): cp. Od. 10. 234 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν οἶνφ Πραμνεῖφ ἐκύκα κ.τ.λ.

639. Πραμνεῖφ. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέντην, 'had got rid of' (ἀφίημι).

643. τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. 1. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδῶ γίγνεται (7. 409), &c.

649. νεμησητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσᾶσθαι κατὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπικειτός, 'yielding'

(8. 32), *ἔρπετός*, 'creeping,' *ἀτάρβητος*, 'undismayed,' &c. also Lat. *cantus* (from *caveo*), *gratus*, &c. If we press the parallel with *αἰδοῖος* the sense would be 'towards whom one feels *νέμεσις*': and this does not suit the context unless *νέμεσις* = 'fear,' a meaning not found (except perhaps in one use of *νεμεσίζομαι*, Od. 1. 263 *θεοὺς νεμεσίζετο αἰὲν ἔόντας*).

653. *οἷος ἐκεῖνος δεινὸς ἀνὴρ*, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i. e. what is the use of his sending as he does (ὤδε) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? *ὕλας* is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. *πίνθεος*, with *οἶδε*, 'knows about the distress.'

662. This line is wanting in the best MSS. It does not fit the story, for Nestor had left the field before Eurypylos received his wound.

665. *ἐσθλὸς ἔών*, i. e. though so well able to save them.

667. *πυρός*, Gen. of *material*, § 39, 4.

668. *ἐπισχερώ*, lit. 'in a row,' i. e. 'without check.'

671. *Ἠλεῖοισι*. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called *Ἐπειοί*, as also in the context of this passage (l. 688).

672. *βοηλασίῃ, ὅτε*, 'a cattle-lifting raid (of the time) when': for the use of *ὅτε* cp. 8. 229 *πῇ ἔβαν εὐχωλαί, ὅτε δὴ κ.τ.λ.*

674. *ρύσι* 'ἐλαυνόμενος, with *ἐγώ* (l. 672), 'as I was driving off cattle as a pledge for repayment,' i. e. in reprisal for a raid of the Eleians, see on l. 698.

682. *τά*, Neut. of cattle, see on 5. 140. *Πύλον*, see on 2. 591.

684. *νέψ . . κίοντι*, 'going as a young man,' 'going fresh.'

686. *χρεῖος*, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. *δαίτρευνον*, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. *κακακωμένοι*, 'having been hardly dealt with.'

690. *ἐλθών*, Masc. according to the sense, though construed with *βίη Ἡρακληείη*: so 5. 638.

691. *τῶν προτέρων ἐτέων*, 'in the course of former years,' § 39, 2.

694. *ταῖθ' ὑπερφηανόντες*, adverbial Acc., 'uplifted by these things,' like *τόδε χάεο*, &c., § 37, 1.

697. *τριηκόσια*, 'three hundred head,' see on 5. 140., II. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to

Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this wrong by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἐκατὸν νηῶν ἦρχε κ.τ.λ. This however is too harsh.

704, 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be ἐξαιρετόν for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (χρεῖος). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διαίπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολλίονε, called also Ἀκτορίωνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολλίονε comes from their mother, or her ancestors.

711. Θρυόεσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῖο πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέαται Πύλου.

714. μετεκίαθον, 'had passed across,' an isolated use.

ἄμμι δ' is the apodosis.

717. ἴσσυμένους, Plural, to suit the sense, after λαόν.

721. ὥς, 'thus,' i.e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μείναμεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάρουθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τόδε φαίνεται ἀέθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'

744. *στῆν ῥα*, 'so took my place.'

748. *ἀμφίς*, 'over,' lit. 'on the two sides [of each chariot].' *δύο*, viz. the *ἥνιοχος* and *παραιβάτης*.

750. *Ἀκτορίωνε*, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. *σπιδέος*, a word only found here, said to mean 'wide.' Aristarchus read *δι' ἀσπιδέος*. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic *α*: cp. *στάχυς* and *ἄσταχυς*, *στεροπή* and *ἀστεροπή*.

755. *ἀνὰ . . . Λέγοντες*, Tmesis: elsewhere *ἀλλέγω*.

757. *Ἀλισίῳ ἐνθα κολώνη κέκληται*, 'where is the place called the hill of Alisium.'

759. *πύματον* is the important word: 'the last man I killed and left on the field (was killed) there.' *λίπον* as in l. 99.

761. *θεῶν, ἀνδρῶν*, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὐφορβος*, 'as among men, Euphorbus.'

762. *εἰ ποτ' ἔον γε*, see on 3. 180.

763. *οἶος*, i. e. unlike me, whose valour was a cause of rejoicing.

τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read *ἦς*, 'he alone will profit by his valour,' cp. 17. 25 *ἦς ἥβης ἀπόνητο*.

764. *μετακλαύσεσθαι*, 'will bewail after,' i. e. when it is too late.

767. *νῶϊ δὲ ἔνδον*, so all the MSS. The editors read *νῶϊ δέ τ' ἔνδον*, but *τε* is out of place here, see § 49, 9.

774. *αὐλῆς ἐν χόρτῳ*, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. *ἀμφὶ . . . ἔπετον*, Tmesis, 'were busy over.' Zenodotus read *ἐπέτην*, and so *ἠθελέτην* in l. 782: but the use of *-την* in the 2nd Dual is probably not Homeric.

782. *μάλ' ἠθέλετον*, 'were right willing to go.'

786. *γενεῇ*, 'in birth.' *ὑπέρτερος*, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. *σημαίνειν*, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. *εἰποῖς*, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. *παραίφασις*, 'persuasion,' lit. 'talking over.'

794. *θεόστροφιν ἀλεείνει*, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. *καί τινά οἱ*. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἴσκοντες, 'likening you to him,' i.e. taking you for him. ἴσχω or (more commonly) ἔισχω is formed from the root ἰκ-, originally *ἴκ-*, as *διδάσκω* (cp. *διδάχ-η*), *τιτύσκομαι* (root *τύκ-*), &c.

800. ἀναπνεύσασι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.

802. κακμηότας αὐτῇ, 'wearied with the battle-cry,' i.e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 *ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει*, cp. Il. 15. 95., 20. 4).

810. κατὰ μηρὸν δῖστοφ, join with *βεβλημένος* (l. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) *κατὰ κρατὸς τε καὶ ὤμων*: Il. 5. 696 *κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς*, 'a mist was shed over his eyes.'

820. σχήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδὲ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσσεσθαι.

824. πετόνται, sc. Ἀχαιοί: see on 9. 235., 11. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of *φασίν* is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. ἱητροὶ μὲν . . τὸν μὲν . . δ' δ' κ.τ.λ., an anacoluthon; the regular form would be *ἱητροὶ . . ὁ μὲν . . ὁ δέ*. The harshness is softened by the *partial* Apposition *ἱητροὶ . . ὁ δέ*: cp. the note on 3. 211.

836. Join *πεδίφ Τρώων*, as 15. 739 *ἀλλ' ἐν γὰρ πεδίφ Τρώων πύκα θωρηκτάων κ.τ.λ.*

838. ἔοι, Opt. without *ἂν* in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read *πῶς κεν*.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere *μεθήμι* takes a Gen. of the thing (*πολέμοιο*, *μάχης*, *ἀλκῆς*) or work neglected.

842. ὑπὸ στέρνοιο λαβών, i.e. supporting him by putting an arm round his waist in front.

845. περιπευκές, like *ἐχεπευκές* (1. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = *ὀξύ*.

847. ὀδυνή-φατον, 'pain-killing.'

BOOK XII.

THE twelfth book, called the *τειχομαχία*, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40-60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60-107). Asius alone keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Leonteus, and Polypoetes, who defend the gate (108-194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195-289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378-438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439-471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the *τειχομαχία* present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675-679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (*πύλαι*). Some critics accordingly reject the story of Asius (116-199). Others, again, see objections to the part relating to Sarpedon (290-429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks' (δς

πρώτος ἐσῆλατο τείχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθεοι (l. 23).

3. ὁμιλαδόν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (ὅμιλος) as well.

4. σχήσειν, 'to hold out.'

7. ὄφρα . . ῥύοιτο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἱκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ . . οἱ μὲν . . οἱ δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοὶ in view of the contrast about to be made: cp. Od. 1. 116 μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχων.

22. βοάγρια, 'shields of ox-hide.'

23. ἡμιθέων. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλίπλοα θείη, 'make floating in the sea,' 'make into flotsam,' i.e. 'wash down into the sea.'

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἄμα πνοιῆς ἀνέμοιο).

29. φιντῶν καὶ λάων, Gen. with θεμεῖλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' ἴεν, = ἴε-σαν.

35. ἀμφὶ . . δεδήει, 'was furious (lit. blazed) round,' governing τείχος: cp. 6. 329 ἄστν τόδ' ἀμφιδέδεε.

36. δούρατα, 'the timbers,' the wall being a wooden one.

37. Διὸς μάστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus.

41, 42. δτ' ἄν . . στρέφεται is anomalous, (1) because δτ' ἄν is not usual in a simile (§ 33, 1, δ), and still more (2) because στρέφεται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (στρέφεται, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. θαμειάς, used adverbially, 'hurl spears thick and fast.'

47. πειρητίζων, not elsewhere used with an Acc.: cp. 15. 615 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, where the construction is different. The repetition of στίχας ἀνδρῶν in l. 48 is a further awkwardness.

49. εἰλίσσεθ', 'wheeled about,' = ἐστρέφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 κέκλετο δὲ Τρῳέσσιν ἐλιζόμενος καθ' ὄμιλον (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλίσσεθ', 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words εἰλίσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἐταίρους with the next line. But it is curious that there is a similar rhythm in l. 44 θαμειάς | αἰχμὰς ἐκ χειρῶν, and l. 51 ἐπ' ἄκρῳ | χεῖλει ἐφισταότες. Neither reading gives a satisfactory piece of Homeric versification.

53. ὑπερβορεῖν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περῆσαι, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχεδῖος (and αὐτο-σχεδῖος), 'immediate,' 'off hand.' Indeed the original meaning of σχεδόν must have been 'adjoining' (cp. ἐξῆς, ἐφ-ἐξῆς), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. ἐπηρεφέες, 'overhanging.'

56. ἡρήρει, 'was furnished,' cp. 5. 744. ἵστασαν, 'set up.' The MSS. have ἔστασαν, an impossible form.

59. μενοίνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενοινῶ means to 'desire' or 'intend.' The form μενοίνεον, if it is for ἐ-μενοίναον, is exceptional.

πεζοί goes with τελέουσιν (Fut.), 'they thought whether they can accomplish it on foot.' For this use of εἰ with the Fut. cp. 1. 83 σὺ δὲ φράσαι εἰ με σώσεις.

62. ἐλαίνομεν, Pres., 'we are seeking to drive.'

64. ποτὶ δ' αὐτοὺς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτὸν (sc. τύμβον) δαίμομεν ὅκα πύργους.

66. στεῖνος, 'it is a confined space.' τρώσσεσθαι, 'will suffer, come to harm': as τρώμα in Herodotus means a 'disaster,' 'defeat.'

69. ἦ τ' ἄν κ.τ.λ. This clause is not strictly the apodosis to εἰ μὲν . . ., but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι·

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by *ωνύμους ἀπολέσθαι*.
 For τοῦτο (Lat. *istud*) cp. 20. 87 τί με ταῦτα κελεύεις . . μάχεσθαι;

71. παλῖωξις, for παλι-ῖωξις, 'a pursuit back' (to Troy).

72. ἐνιπλήξωμεν, 'we crash or plunge into.'

73. ἀπονέεσθαι, Fut. after ὅτω.

77. For *πρυλῆς* see on 11. 49.

82. ἡγερῖθοντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵππων, 'in their chariots.'

86. διαστάντες, 'parting,' to form the five divisions.

92. Κεβριόνης was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (χερείων) took care of the chariot.

98. The fourth division may be the Δαρδάνιοι, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819-823).

101. The allies (ἐπικούροι) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130., 4. 438).

105. ἀλλήλους ἄραρον, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 σφέας αὐτοὺς ἀρτύναντες.

βέεσσι, 'with ox-hide shields,' cp. 7. 238.

107. σχήσεσθ', sc. Δαναούς, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. πέλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

113. ἔμελλε κ.τ.λ. The death of Asius occurs, 13. 384 ff.

ὑπὸ . . ἀλύξας, Tmesis.

116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυπεν, 'spread its shade over him': so of θάνατος, 5. 68.

118. εἶσατο, 'made his attack' (εἶμι).

121. σανίδας, the two 'flaps' or folding sides of the gate. ἐπικεκλιμένας, 'put to,' closed: the opposite is ἀνακλίνειν, cp. 5. 751 ἡμῖν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

122. εἴ τιν' . . σώσσειαν, 'in the hope that they might save.'

124. ἰθὺς φρονέων, 'with onward purpose.' τοὶ δ', 'and the rest,' viz. his followers.

128. Λαπιθῶων. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

134. διηνεκέεσσιν, 'far-stretching,' cp. 7. 321.

141. οἱ δ', sc. Polypoetes and Leonteus.

εἰς μὲν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (ἐνδον ἔδντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus ὄρνυον might be translated 'had been stirring up.' See on 6. 158, 9. 529.

145. δέ of the apodosis.

147. δέχεται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ἔλην, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats II. 417.

150. τίς τε, 'some one or other,' § 49, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἄντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an afterthought: the simile only referred to the Greeks casting stones from the wall.

αὔον, 'with a dry,' i.e. 'a harsh, grating sound.'

163. ἀλαστήσας, 'giving way to his vexation': ἀλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' ἀλαστήσαι, 'to break out in protest.'

164. ἦ ῥα . . ἐτένυξο, 'so then thou art.' For this use of the Plupf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, probably 'rugged': derivation unknown.

175-180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσπιδαῖς πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λάϊνον, with τεῖχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, also against the usual rhythm.

180. μάχης ἐπιτάρροθοι, 'helpers in the battle.'

181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τέφρ' οἷ, since οἷ is here a Relative, taken up by οἷ ῥ' ἔτι in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c. . . they, I say, still hesitated.'

201. ἐπ' ἀριστερά λαὸν ἔργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἔργων of a *boundary* cp. 2. 845 ὁσσοὺς Ἑλλησποντος ἀγάρροος ἐντὸς ἔργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεύτην ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πόλιν (with other places quoted by Stein *a. l.*).

203. ἔτι may go with ἀσπαίροντα or (better) with ζῶν, 'still alive, for it struggled': cp. 17. 653 ζῶν ἔτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πῶ λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψε: 'it struck at *him* [with a slight emphasis on the Pronoun] as he held it,' i.e. it struck in return: cp. 1. 218 ὅς κε θεοῖς ἐπιπέσθηται μάλα τ' ἔκλυον αὐτοῦ, 'they listen to *him*' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἔ αὐτόν.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἄ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδέ μὲν οὐδέ=the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to τοῖς.

213. δῆμον ἴοντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δῆμον. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have δρυνις ἐπῆλθε, but Aristarchus read ἦλθε,—rightly, the ι of δρυνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

give,' 'did not achieve giving.' φέρων stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes, § 59. αὐτά, § 46, 2.

227. θηώσωσιν, 'shall have slain.' The common reading θηώσουσιν is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίναιτο, as in Clauses with εἰ: see § 34, 1, b.

231-234 are repeated (with the change of Πουλυδάμα for Ἀντήγορ) from 7. 357-360.

235. δε κέλειαι, Lat. *qui iubeas*, 'in that you bid.'

237. τύνη δ', apodosis in sense to Ζηνὸς μὲν—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοὶ δέ, apodosis to εἰ περ —.

252. ἐπὶ, 'for' or 'after' them.

255. θέλγε, sc. Ζεύς, 'melted,' 'caused to faint.'

256. βίγηφι, 'their own strength': cp. l. 153.

258. κρόσσας, 'battlements,' projecting stones on which the breast-work (ἐπάλξεις) was built.

259. στήλας προβλήτας, 'buttresses.'

263. ὑπὸ τεύχος ἰόντας, 'as they came up against the wall.'

265. κελευτιῶντ[ε], κελευτιῶ, Frequentative of κελεύω.

268. Zeugma: νείκεον is construed grammatically with μελιχίους and στερεοῖς ἐπέεσσι, but in sense fits only the latter.

271. ἐπλετο, 'has come to be,' 'is before us.'

273. τετράφθω, Pf. of *attitude*, § 26. ὁμοκλητῆρος, 'one who chides' (laggards in battle, &c.): cp. l. 413.

274. The common reading is πρόσσω ἴεσθε (-υ υ-υ): but ἵεμαι, 'to strive, press on,' has ι, and begins with a consonant (ἴεμαι, § 54).

276. ἀπωσαμένους . . δίσσθαι, 'to thrust back the battle and chase—.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. βοήν ἀγαθός.

278. τῶν δ', taken up at l. 287 ὡς τῶν —.

280. πφασκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτεύντα, the Epic contraction for λωτέοντα. Aristarchus read λωτοῦντα, for λωτόεντα, 'grassy.'

284. λιμέσιν, here the shores of the bays, 'landing-places.'

ἀκταῖς, an exceptional form of the Dat. Plur. in Homer.

285. προσπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσσάκι μιν μέγα κύμα . . πλάζ' ὤμους καθύπερθεν, i. e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἱ με μέγα πλάζουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἔλιξιν, see on 1. 98.

294. ἀσπίδα μὲν —, the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. ἐξήλατον, 'beaten,' of hammered work.

297. ῥάβδοις, 'with pegs' or 'pins.' διηνεκίσιν, 'passing through,' sc. the ox-hides. περὶ κύκλον, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. πυκινὸν δόμον, 'the close (tight fitting) building': the σταθμός (l. 304) or σταθμοί (5. 140).

302. αὐτόφι is here Locative in sense.

304. ἀπειρήτος, 'without trying,' cp. περήσοντα (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. ἐν πρώτοις, sc. ἀνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. τετιμήμεθα, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἶνόν τ', sc. πίνουσι, understood from ἔδουσι by Zeugma.

322. περί, with φεύγοντε, 'escaping beyond': the preposition has the same force as in περί-εimi, περι-γίγνομαι.

326. νῦν δ' ἔμπης γάρ is the right reading (not νῦν δ'—ἔμπης γάρ), since νῦν goes with κῆρες ἐφ' ἑστᾶσι: 'but since as it is —.'

332. πύργον, here 'tower,' but in the next line πύργον Ἀχαιῶν, 'the embattled line of the Greeks.'

337. ἐγγύθεν, with ἐνόησε (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. σακέων, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πᾶσαι γὰρ ἐπώχαστο, so Aristarchus read, taking ἐπώχαστο as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding πᾶσαι (πύλαι) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut, whereas 'all the gates' shows that the noise of the whole battle was meant.

343. Θοῶτα, θέων, a play of sound, cp. 2. 758 Πρώτοος θοός.

344. ἀμφοτέρω μὲν μᾶλλον, 'better, indeed, both of the name.' But Zenodotus read Αἴαντε.

ὃ γάρ κ.τ.λ., 'for that would be,' &c.

346. ὧδε, 'in such fashion' (that destruction will be ready).

355. ἡνώγει, 'bade,' i.e. 'bids,' referring to the time of the message being given.

356. μίνυνθά περ, 'if it were but for a little while.'

368. ἀντιῶ, Fut. of ἀντιάω, § 12, 3.

374. ἐπειγομένοισι, *Dat. ethicis*, cp. 7. 7 Τρώεσσιν ἐελδομένοισι φανή-την, and the phrases βουλομένῳ μοί ἐστι, and the like.

375. οἱ δ', apodosis.

377. μάχεσθαι, with συνεβάλοντο as an Inf. of *consequence*, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

381. ὑπέρτατος, 'on the top,' viz. of the heap.

383. ὑψόθεν, 'from above,' i.e. raising it aloft.

385. ἀρνευτήρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.

388. Join ἐπεσσύμενον τείχεος.

389. γυμνωθέντα, 'exposed,' in the act of climbing.

392. Γλαύκου ἀπιόντος, with ἄχος, = 'for the loss of Glaucus.'

393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμπης.

394. δουρί, with νύξε. For τυχήσας cp. 1. 189.

398. ἔσπετο, 'gave way,' 'yielded to his hand.'

399. The Subject to θῆκε is τείχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).

400. ὁμαρτήσαντε, 'coming together,' i.e. 'at the same moment.'

404, 405 repeat 7. 260, 261.

407. ἐέλπετο. An ancient variant ἐέλδετο may be right, since the use of ἐλπομαι in this sense with the Aor. Inf. is at least doubtful.

411. ῥηξαμένῳ, sc. τείχος, as in 1. 418.

416. φαίνετο, 'showed itself,' 'faced them,' see on 11. 734.

420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'

421. The scene here is a 'common field' (ἐπίξυνος ἀρουρα) divided into strips by the οὔρα, i.e. stones serving as landmarks (11. 21. 405). A dispute arises on the question whether these have been moved.

423. ὀλίγῳ ἐνὶ χώρῳ, viz. the ground which was in dispute.

425, 426 repeat 5. 452, 453.

428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.

429. μαρναμένων, governed by ὅτε (to whichever of them).

433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'

χερνήτις, Fem. of χερνής, 'a day-labourer'; formed like γυνῆς, πένης, κούρης—words denoting *classes*. The derivation is uncertain.

434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. δεικέα, 'miserable.'

436. τέτατο, 'was stretched,' i. e. held with balanced force, cp. II. 336
 ξινθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, also 20. 101.

437. κύδος ὑπέρτερον, 'the glory of the stronger,' i. e. of victory.

446. πρυμνός παχύς, 'thick at the base.'

447. ὅξυς ἔην. Here the sentence becomes independent, § 57, 4.

452. ὀλίγον, not with ἀχθος, but an adverb with ἐπέγει.

454. πύκα and στιβαρῶς both go with ἀραυίας: the gate was closely fitted and strong. Some join εἰρυντο πύκα, but this gives a weak rhythm.

456. ἐπημυβοί, 'overlapping'; a single bolt (κλήις) was let into both (ἐπαρήρει).

457. ἐπείσάμενος, 'taking a firm stand.'

459. θαιρούς, 'hinges.'

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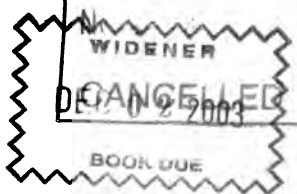
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